LECTURES

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AT

MANCHESTER, N. H., AUGUST 18, 1857;

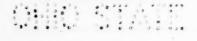
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THE JOURNAL OF PROCEEDINGS

AND

A LIST OF THE OFFICERS.

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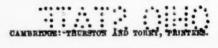
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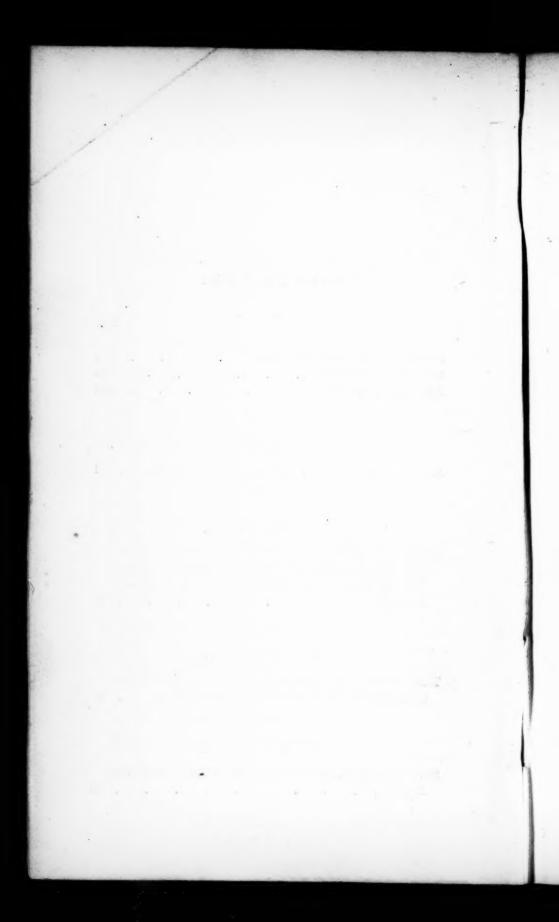
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AMERICAN INSTITUTE OF INSTRUCTION.

TWENTY-EIGHTH ANNUAL MEETING.

JOURNAL OF PROCEEDINGS.

MANCHESTER, N. H., Aug. 18, 1857.

The Institute met in City Hall, and was called to order at eleven o'clock, A. M., by the President, John Kingsbury, L.L. D. of Providence, R. I.

Prayer was offered by Rev. Dr. Barrows, of Pittsburg, Pa.

The records of the last meeting were read by the Secretary and approved.

On motion of Mr. Greenleaf, of Bradford, Voted, — That when the Institute adjourns, it adjourn to meet at two o'clock, P. M.

Messrs. Ward and Webster, of Manchester, and Ambrose, of Lawrence, were appointed a Committee for seating members of the Institute.

Professors R. S. Rust, of Manchester, S. S. Greene, of Providence, and D. N. Camp, of New Britain, Ct., were appointed a Committee on Teachers and Teachers' Places.

Adjourned.

AFTERNOON SESSION.

The Institute was called to order at two o'clock by the President.

Hon. Jacob F. James, the Mayor of the city, then rose,

and on behalf of the city government, welcomed the Institute as follows: -

Mr. President, and Ladies and Gentlemen of the American Institute of Instruction: — As executive officer of this city, it becomes my pleasant duty, in behalf of the city government and my fellow-citizens, to bid you a hearty and cordial welcome to our city, and to express to you our kindest salutations. Although we shall be unable to exhibit to you so many objects of general interest, or the wealth and splendor that you have observed in older and richer cities, yet I trust in our people you will find as warm and responsive hearts as you are accustomed to meet elsewhere, and that our best efforts will be exerted to make your visit here as pleasant and agreeable to you, as circumstances and our accommodations will admit.

With this assurance, permit me again to thank you for your presence on this occasion. In behalf of my fellowcitizens I tender to you the hospitalities of the city during your stay with us.

J. O. Adams, Esq., in behalf of the Schools and the Board of Education, followed, expressing their gratification and gratitude that the Institute had passed by other invitations, and accepted that which had been offered by their Board. They had little, he said, to show to the members of the Institute, which would interest them, such as might be found in older places. They had no halls or columns of art, but they could show how, by the riverside, the wasting waters, by art and industry, had been turned into channels of utility. He hoped, however, that the hospitality of the citizens would be so extended to the Institute, and so enjoyed by them, that they would ever cherish pleasant associations of this city by the banks of the Merrimac.

Rev. CYRUS W. WALLACE, on the part of the citizens, spoke as follows:

MR. PRESIDENT, AND LADIES AND GENTLEMEN:

As we are exceedingly young in this place, I can conceive no other reason why I should be invited to say anything on this occasion, unless it be that I belong to the class of antiquities which we have.

As such, it is my privilege to bid you welcome to the hospitalities of our city. We bid you welcome to our families and firesides while you remain with us. Deeply sensible of the importance of education, alike to the individual, to the church, and the State, and regarding you, sir, and those associated with you as the patrons of education, we welcome you in that capacity. We welcome you as friends of science, of sound learning, as patrons of the college and the higher schools; we welcome you especially, - for I have cast my eye over your programme, - as the patrons of common schools. It is true that despotism, superstition and bigotry, may flourish where the higher institutions are found; but in the land where the common school is found, and where it spreads its blessings among every class of society, there the throne of despotism is made to tremble, there superstition and bigotry flee away as the sun licks up the dew of morn.

It has been intimated by one who has preceded me,—and we have so narrow a circle that we must, to some extent, travel over the same ground,—that we have but little to show you here. I believe we have a committee whose duty it will be to show whatever we have of rare interest; and I have no doubt they will attend to that to the utmost of their ability. It is true we have no halls of statuary and paintings. We have but one dead hero, whose grave on the bank of the river we can show you. We might show you Rock Rimmon, Amoskeag, Uncanoonuc, or Massabesic, and if you will just step to the limits of our city we will show you standing by the roadside, the col-

lege, all unshaded, all unhonored, where one of the most distinguished editors of the United States, almost of the world, studied his English classics, no doubt very much to his own advantage, and very much to the satisfaction of his professor.

These things we have, but they are not very big lions. There is no dimness of the past to throw charms around even these. All besides is very modern. But we welcome you to these things; we welcome you to our families and our hospitalities. And we trust that when you have passed away from this brief stay among us, you will remember us with kindness, and that when you return to your labors, you will recall with pleasure the interviews you have had in this city. We have nothing else to show, therefore we will show ourselves in our best dress.

The President replied appropriately to these words of welcome, and tendered the thanks of the Institute for the hospitalities so generously offered. He then delivered an interesting address upon the subject of Education.

At three o'clock, a Lecture was delivered by Rev. WILLIAM R. ALGER, of Boston, upon " Man and the Astronomic Universe."

The thanks of the Institute were voted Mr. Alger for his eloquent address.

Messrs. Charles Hammond, of Groton, R. S. Rust, of Manchester, D. N. Camp, of New Britain, Ct., J. W. Bulkley, of Brooklyn, N. Y., and B. W. Putnam, of Boston, were appointed a Committee on Nominations.

Adjourned.

EVENING SESSION.

The President called the Institute to order at eight o'clock.

A lecture was delivered by Hon. Geo. H. CALVERT, of Newport, R. I., upon "Moral Education."

Prof. E. A. Andrews, of New Britain, Ct., rose at the close of the lecture, and said he hoped to be excused, as an old member of the Institute, and a still older member of the church, for protesting against the principle that the fear of God was a degrading feeling. He was taught in his childhood that the fear of God is the beginning of wisdom; and in the beautiful Hebrew parallelism accompanying that declaration, it is said, that to depart from evil is understanding, thus making the fear of God, the departing from evil. But as it might be said that this was different from actual fear, he would allude to another passage - "Fear not them that kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Surely this is fear which leads to shun the killing of our bodies. But what shall we do? Fear him who hath power to kill both soul and body, - power to punish in another world.

He did not doubt that the respected lecturer was ready to explain in some manner, what seemed so incongruous; but still he must protest against that kind of language as being dangerous in its tendency, and such as, being a member of the Institute, he could not approve of.

JACOB BATCHELDER, Esq., of Salem, thought that much which the lecture contained could be carried away with profit. It struck him, however, that the teachers there who had come to learn the best methods of instruction, some of whom, perhaps, had taught but a few months, would like to know what they should do when they went into a school-room and found the young individuals of the genus homo brought to them to become religious, moral, and intellectual beings.

Children like to gratify themselves, and need to be

trained; they will sometimes lie, in consequence of the wrong example of their parents or their companions; and the teachers here were met to inquire practically how to deal with such cases as they find in their daily experience. In order to give moral instruction in a proper way, the teacher must ever keep in mind the tendency of children to go astray; his eye must be upon them ever, and his tongue ever ready to check the incipient wandering from rectitude; not with a frown, but with warning instruction and in love. Thus an ounce of prevention was worth a pound of cure.

LEANDER WETHERELL, Esq., of Boston, disagreed also with the lecturer in the sentiment that the child was to be educated only and not trained. We are told in that old book, "Train up a child," &c. A child is to be trained as well as educated. Many children are taught well, but we have no promise that if a child is "taught up in the way," &c., he will not depart from it. The training is the more important part. A child taught the catechism and the bible, may yet be a thief and a liar, while another who cannot read or recite a word of either, but who has been trained by a pious mother's example, may be always truthful and honest.

Mr. W. denied that it is the duty of teachers to train up children morally; it is their duty to co-operate with parents in doing it. Without moral instruction and moral training at home the teacher could accomplish but very little. There is no duty of the parent more imperative than that of impressing the views which he himself holds upon matters which affect this life and the life to come, upon the mind of his child. He who does it, exemplifies the anecdote which is told of Coleridge. A friend of his who held the mind of the child should not be biased by the instruction of the parent, was invited to walk in the garden. Having

gone in search of it, they found nothing but weeds, and when the friend urged Coleridge to show his garden, he replied, "This is my garden, I never think it worth while to bias it at all in favor of producing corn or anything else in particular, but let it produce what it will." Every parent should so train his child that he may with perfect confidence say he knows that child will never so depart from rectitude as to commit flagrant crimes.

Mr. KNEELAND, of Roxbury, did not understand the lecturer to object so entirely to the principle of fear as a motive in governing children. He spoke of direct fear, or fear of punishment simply. He seemed to think it degrading to children to be kept from doing wrong solely through the operation of that. That fear of God of which the Bible speaks, which certainly means something more than the fear of the rod, the lecturer doubtless recognizes as a proper element in the government of children, or The story of the enthusiast, who in former times appeared among men with a torch in one hand, and a pitcher of water in the other, threatening to burn up heaven, and quench hell, that men should no more serve God through hope of reward or fear of punishment, would perhaps illustrate the idea he wished to convey. Children should be taught to love the right for itself, and not for the rewards it offers; to shun the wrong because of this love of right, rather than through fear of the rod of correction.

With this idea of the lecturer's he confessed to have much sympathy. In his more youthful days, he had even thought that schools might be governed by appeals only to the highest motives; that it would only be necessary to show children the right, in order to awaken in them a love for it. But experience had taught him that it was easier to train up children in the right way, in theory than in practice. Children are not all thus easily led towards goodness.

There is a strength of resistance on their part, which is generally left out of the account in most of our theories.

Good children could no doubt be governed upon the plan suggested by the lecturer; but when children do not feel the obligations of duty, when their consciences are unawakened, it is often necessary in training them to appeal to motives, which though lower than others, are yet the highest they can appreciate. He could not, therefore, agree with the lecturer in much that he advanced. He was glad, however, that the subject had been brought before the Institute, and he recognized it as the duty of teachers to aim to elevate the moral standard of their schools, and lead the scholars to act as far as possible from the highest motives.

Adjourned.

WEDNESDAY, Aug. 19.

The Institute met at nine o'clock. The President being necessarily absent, Nathan Hedges, of Newark, N. J., one of the Vice Presidents, was called to the chair.

Prayer was offered by Rev. Arthur B. Fuller, of Boston.

Mr. Batchelder, of Salem, rose and spoke as follows:— Mr. President,

Since the last meeting of this Association, one of our number, Samuel Warren King, of South Danvers, for twelve years a teacher in Lynn, whose presence at our annual meetings long encouraged, cheered, and aided us,—has gone to his rest, to the presence of The Great Teacher, to rehearse his final task, to announce his errand done. I would, therefore, crave your permission to attempt to give expression to the sentiments of this Association in the following resolutions.

Resolved, That we, the members of the American Institute of Instruction, with deep and heartfelt sorrow, have

heard of the departure of our late associate and fellow-laborer, Samuel Warren King, of South Danvers, who, as a member and an officer of this Association, won our gratitude by his diligence in the execution of the duties of his office, our respect by his manly integrity, and our affection by his genial bearing and his urbanity,—and that we tender to his numerous friends and relatives the assurance of our profound regret for the event which has deprived us of his experience, aid and counsel in the promotion of the great interests to which he had devoted the energies of his life,—and of our sympathy with them in their affliction under the dispensation which has deprived them of one, in whom they had treasured up their confidence and their heartfelt affection.

Resolved, That the Secretary of the Institute be authorized and requested to transmit to the surviving relatives of our deceased friend and brother a copy of these proceedings and resolutions.

Remarks were made upon these resolutions by Messrs. Perry, of New London, Ct., Northend, of New Britain, and Sanborn, of Hopkinton, N. H. The resolutions were then unanimously adopted.

The subject, — "The Importance of Primary Schools and the Best Methods of Conducting them," — was then taken up for discussion.

J. D. Philbrick, Esq., Superintendent of the schools in Boston, said, there could be no room for discussion as to the first part of the subject,—the importance of Primary Schools. It is a common remark, at these meetings, that there has been great progress in Education for the last fifteen or twenty years. That is undoubtedly true; but the influences which have been operating have not reached our Primary Schools; they have affected more the higher

grades of instruction. The Primary Schools present an almost uncultivated field, in this respect.

He believed there was an Art of teaching, and that the art of teaching and governing a Primary School is a very difficult one; perhaps he might say, even in the presence of all the ladies here, few persons understand that art. With all the good qualities which many possess for the work, they, like the young man in the gospel, "lack one thing,"- the art of teaching. The great difficulty is, that so few advance far enough to see that there is such an art. It is lamentable that those who have the control of Primary schools, - committee men and others, - have the impression which is common in the community, that anybody can teach a Primary School; that a girl who can read well and spell can teach such a school. He hoped the day would be hastened on, by discussions and lectures here, when it will be felt and believed that we must have our choicest teachers take the lowest classes, and we must pay them accordingly.

ZALMON RICHARDS, Esq., of Washington, D. C., said, there was no subject presented for the consideration of the Institute more important, in his opinion, than this. No one who has been long engaged in the business of teaching, has failed to discover that a large portion of the difficulties he has to meet in training his pupils, comes from the erroneous manner of their early instruction. The greatest difficulties he had met with in an experience of twenty-one years in teaching, originated with his own early training. He was more and more convinced of the importance of primary instruction. Although there is an institution in Boston whose business it is to train teachers for the Primary Schools, there are few who receive that training that are actually employed in teaching in those schools. Most of those who conduct the Primary Schools

have never had any training for their special work. So it is all over the country.

One of the most important defects from poor instruction in Primary Schools, is seen in the fact that there are so few good readers to be found. The reason why there are so few who read well, is not from any natural defect, but because of faulty education in the Primary School. Mr. R. said, he had just returned from a meeting of some of the wise men of the country at Montreal, and in listening to the papers read there, he was obliged to listen, to a painful degree, in order to hear anything. Half the papers read there had not been heard.

The reason why so few read so that they can be understood, is because they were not taught to articulate all the sounds of the language correctly and distinctly. As in reading, so in behavior and morals, the foundation is laid in the Primary Schools. It is especially true that moral impressions are most easily made, and are most lasting if made early in life. There ought to be a profession of teaching, and none be permitted to enter it except those who are specially trained for it.

CHARLES NORTHEND, Esq., of New Britain, Ct., agreed fully in the views expressed by Mr. Richards. It was in the Primary Schools that the bad pronunciation so prevalent was acquired. The teacher of the Primary School should be of the very highest class, a model of all that the child should become. Children from five to seven years of age, he thought, should spend considerable time on the play-ground with the teacher, who should feel that his duties extend to that.

LEANDER WETHERELL, Esq., of Boston, said, the child is a bundle of capacities, to be developed. If these are rightly developed, he will become well prepared for all

the duties of life. He agreed that the best teachers were demanded for the Primary Schools. In the race course, it is always considered important to get a good start; so it is in the race of life, and therefore the importance of having proper persons to train the very young. He did not believe it best, however, to spend a great deal of time on the play-ground in teaching children to play. all ready enough to do that without teaching. What is more needed is, that they should, while at school, be taught habits of application. Good readers were more rare than good singers. The reason is, that it is admitted on all hands that to become an artist in vocal music, there must be long and thorough training and much practice; whereas the common impression seems to be, that every one can learn to read very easily, and consequently little training is given, and the result is poor readers.

The importance of interesting children in their school by familiar explanations of objects around them, was spoken of and urged. It was far better to have real objects to talk about, than the mere pictures or drawings on a black-board. No teacher has a more pleasant field to cultivate than the Primary School teacher; and if he or she is fitted for the work, the pupil may be started in the right course, with no wrong habits to be corrected in after life, and with a foundation for great attainments.

Benjamin Greenleaf, Esq., of Bradford, said, teachers had too many things to attend to, in the higher schools, to correct the faults of their pupils, acquired in the Primary Schools. He had sent out from his school some five hundred teachers; but perhaps not more than one hundred were really good ones. They went out and taught till they found something else to do; the ladies, till they had another avocation. To do his duty well, a man must love his business. Scholars should be taught to believe they

can do just what they have a mind to do. All that is wanted is love and application. So of teachers, if they love to teach, they will make good teachers.

Dr. W. A. Alcott, of Auburndale, Mass., spoke of the means he had been accustomed to employ to interest children in Primary Schools. He thought they should be kept employed in some way, — by using slates and pencils, making their own reading lessons, or drawing pictures or diagrams. He would use no books in a Primary School; but the pupils should make their own exercises.

Mr. J. BATCHELDER followed, and stated some of the processes he would recommend for teaching the alphabet. He would use the black-board a great deal for that purpose, and at the same time, would have the pupils hold cards in their hands with the letters upon them, so that they could compare and select such as were made by the teacher, and point them out, and give their names.

On motion of Dr. Alcott, the subject under discussion was laid on the table.

The question, — "What Assistance should be rendered to Scholars in their Studies?" was then taken up.

On motion of Prof. Rust, speakers were limited to ten minutes.

Mr. GREENLEAF said he would give none except, Yankee-like, when the pupil asked a question, to reply by asking another which might lead to a solution of the first. He said he had been a great sinner, and an old one, in this particular, but he would require pupils to perform their own problems and answer their own questions. The great reason why pupils ask for assistance is because they have not acquired the first principles, and especially, because they wanted to study so many subjects at once, and to learn B before they have learned A.

One young lady came to his seminary who had been neglected in her early education; but she wanted to get on with a rapidity to compensate for former delinquencies, and so asked to commence the studies of Philosophy, Chemistry and Algebra, and she would like also to study Bigotry. On inquiry, it was suggested that perhaps she meant Botany, rather than Bigotry, and she did not know but that was it.

Dr. Alcott agreed with Mr. Greenleaf, especially in the idea that too many studies were pursued at one time.

Rev. A. B. FULLER, of Boston, very energetically opposed the idea that a teacher should not aid a pupil. Otherwise they might as well not have a teacher. The first assistance should be to inspire an interest in the study pursued, so that it shall be loved. He thought some subjects, as presented by teachers and authors, were so dry that no one could be interested in them, and no one scarcely could have patience to go through with the textbooks used. He referred to a book which was studied while he was at Cambridge as an illustration. On its fly-leaf some student had written—

"If there should be another flood,

To this book for refuge fly;

For if all else should be o'erwhelmed,

This book would still be dry."

Let there be an interest excited in the study, let the principles be understood, and let the pupil know how to study, and he will need little other assistance, but that assistance he does need, and should have. Unless a teacher gives that, he is false to his position.

The subject was farther discussed by Messrs. Adams, of Newark, Wetherell and Richards, when Mr. Greenleaf said he agreed with those who had differed from him exactly. The subject was then laid on the table.

Voted, on motion of Prof. Rust, that the first business of the afternoon be the election of officers for the ensuing year.

Messrs. Newhall, of Manchester, and Sawyer, of Concord, were added to the Committee on Seating Members.

AFTERNOON SESSION.

The Institute was called to order at two o'clock by Vice-President Hedges.

Mr. Hammond, from the Committee on Nominations, reported a list of officers for the ensuing year.

On motion of Dr. Alcott, his report was accepted.

The Institute then proceeded to the election of officers. Messrs. Hammond, Perry, and Richards were appointed tellers.

The following named gentlemen were declared to be unanimously elected:—

PRESIDENT.

John D. Philbrick, Boston.

VICE PRESIDENTS.

Samuel Pettes, Roxbury.
Barnas Sears, Providence, R. I.
Gideon F. Thayer, Boston.
Benjamin Greenleaf, Bradford.
Daniel Kimball, Needham.
William Russell, Lancaster.
Henry Barnard, Hartford, Conn.
William H. Wells, Chicago, Ill.
Dyer H. Sanborn, Hopkinton, N. H.
Alfred Greenleaf, Brooklyn, N. Y.
William D. Swan, Boston.
Charles Northend, New Britain, Conn.
Samuel S. Greene, Providence, R. I.

Ariel Parish, Springfield. Leander Wetherell, Boston. Ethan A. Andrews, New Britain, Conn. Daniel Leach, Providence, R, I. Amos Perry, New London, Conn. Nathan Hedges, Newark, N. J. Worthington Hooker, New Haven, Conn. Zalmon Richards, Washington, D. C. John W. Bulkley, Brooklyn, N. Y. Samuel F. Dyke, Bath, Me. Thomas Sherwin, Boston. D. B. Hagar, Jamaica Plain. Jacob Batchelder, Salem. Elbridge Smith, Norwich, Conn. George S. Boutwell, Groton. John Kingsbury, Providence, R. I George Allen, Jr., Boston. Charles Hammond, Groton. D. N. Camp, New Britain, Ct. R. S. Rust, Manchester, N. H. Marshall Conant, Bridgewater.

RECORDING SECRETARY.

John Kneeland, Roxbury.

CORRESPONDING SECRETARIES.

A. M. Gay, Charlestown. B. W. Putnam, Boston.

TREASURER.

William D. Ticknor, Boston.

CURATORS.

Nathan Metcalf, Boston. Samuel Swan, Boston. J. E. Horr, Brookline. CENSORS.

Joseph Hale, Boston. Joshua Bates, Boston. F. A. Sawyer, Boston.

COUNSELLORS.

Daniel Mansfield, Cambridge.
D. P. Galloup, Lowell.
A. A. Gamwell, Providence, R. I.
Charles Hutchins, Providence, R. I.
Moses Woolson, Portland, Me.
Alpheus Crosby, Boston.
Samuel J. Pike, Somerville.
J. W. Allen, Norwich, Conn.
A. P. Stone, Plymouth.
Geo. N. Bigelow, Framingham.
Richard Edwards, Salem.
James N. McElligott, New York.

Mr. Philbrick was conducted to the chair by Messrs. Greenleaf, of Bradford, and Bulkley, of Brooklyn. He made a brief, but appropriate speech, accepting the office, and thanking the members of the Institute for the honor conferred upon him.

The subject of last evening's lecture, on motion of Dr. Alcott, was taken up for discussion.

Rev. Mr. Collom of Bradford, Mass., said he was interested in the lecture, but he thought one great principle that ought to be regarded in education, was not sufficiently brought out in it. Without treating the subject in a theological sense, every one will admit that there is a tendency to evil in the human heart, and that fact must be taken into account in all plans of education. Fear of God and fear of man may be presented properly as motives. The principle of fear was implanted in the human heart

by the Creator, and it was designed to be used. God uses fear in the education of men; he uses it in nature. Why do I not put my hand in the fire the second time? Why has God attached a penalty to violated law, as inexorable as fate, in which there is shown no pity; and no prayers and no tears are regarded. The penalty is connected with the violation of the law, so that we may fear to violate the law.

So in the education of a child, he must be made to feel that there is a penalty attached to the violation of law. This should be felt in the school-room; and when that idea is once fully established in the mind of the child, a great deal is accomplished.

Rev. ARTHUR B. FULLER, of Boston, said: I felt interested both in the lecture last evening and in the comments made upon it; and I felt some disposition then to say a word,—perhaps less desire now. I will, however, at this time say what seems needful. So far the remarks commenting on the lecture have all been on one side; and when I see one man alone, with five or six or twenty against him, there is something in my heart that makes me want to stand side by side with the lesser party, and to see that he has justice.

I have always been in the minority in church and State, and am likely to continue so to the end. But I thank God that I am in good company, and am animated by the thought that "If God be for us, who can be against us?" When the servant of the ancient prophet was disheartened and asked what they were to do, he was told that they who were for them were more than they who were against them. And when the prophet prayed that his servant's eyes might be opened, it was done, and then he looked and saw the mountains around them filled with chariots and

horses, and the servant exclaimed, "The chariots of Israel and the horsemen thereof!" Those who are in the right are more than those who are in the wrong, though they stand, humanly speaking, alone.

I accede to all of the remarks of the lecture of last evening, except in their incompleteness. The man who ignores fear, ignores a principle of God's government. God were not a benevolent being, if in endeavoring to influence our conduct and our hearts, he did not use every motive, not in itself wrong. By the hope of heaven and by the fear of hell, by all motives that can be employed to influence the human heart, he urges us to pursue the right and forsake the evil; he were not a perfect God if he did not do this. The Bible were not a perfect book, if it did not present all the motives that can be used to induce us to act wisely in reference to the future life. So far, I am with the gentleman who spoke last evening.

I do believe with my venerable friend, (Rev. Mr. Andrews, of Ct.,) who first commented on the lecture, that "The fear of God is the beginning of wisdom." Had I thought the lecturer ignored that principle, I could not defend his words. But he said "The fear of God directly," that fear which is without the mingling of judgment and reason. The appeal which is only fear, and the government which is based only on fear, would not be a government like that of God; for God's throne is founded on "justice and judgment;" He does command to "preach the acceptable year of the Lord," as well as "the day of vengeance."

It seems to me we must look to another verse which I did not hear quoted last evening. That other text to which I refer, says, "Perfect love casteth out fear." Love is a higher motive, and "love" should be the banner on which the pupil casts his eyes in the school-room, and not

only on that which bears the grim phantom of terror. Fear may be and is a wise motive to employ at an early stage of development, useful to the disobedient child, the sinful man, but it is love which leads to progress and allures onward the saint.

There is something generous and good in a child's heart to which an appeal can be made usually with much more beneficial results. Excuse me here for telling a little incident in my own experience, since such incidents have been often and wisely used in this discussion. When in College, I rejoice to say, for it was useful to me, I taught each winter a district school. My first school was reported to be a very hard one, because of a troublesome boy who defied all discipline, and set at naught all rule. I was advised to whip him daily, as the only means of governing him at all, and assured of the parental sanction to that course. I resolved on a different treatment of my refractory pupil, at least as an experiment.

At church the boy was pointed out to me by my request, and I thought then that he looked roguish and frolicsome rather than "depraved," and perhaps the remembrance of my own sportive boyhood rather drew me towards him, for

" A fellow feeling makes us wondrous kind,"

or a higher principle than that, and one which has ever warmed my heart toward those who seem to me to receive injustice and stand alone, made me have for him a friendly interest.

On Monday morning I read the scriptures and assigned the lessons for the day. For a few minutes all studied more or less attentively, John among the number. Not daring to wait longer, lest I could not do it truly, I stepped up to him and said, "Now here is a boy who is studying,

and I think he and I shall be friends this winter, and as I like good company I will give him a seat next to mine." It was a convenient locality for me, Mr. President, provided the boy should prove refractory. I shall never forget his surprised look, and that of the pupils, who regarded me as having made a most wondrous mistake. The boy's aspect, however, in a moment changed, and, at least, one or two inches taller, and with a countenance more beautiful and hopeful than could often have been his, he took his place by my side. At noon he went to his home, and exclaimed, " Mother, is my best jacket mended? and do get me a clean collar! I want some water to wash my hands." "Why, John," was his mother's wondering reply, "what does all this mean? You never cared for these things before." "Mother," was his answer, "Mr. Fuller treated me like a gentleman, and I mean to behave like one." And he did; that boy became then, and is now, my friend. A generous confidence, a kindly word, an appeal to something good and noble in his nature, aroused him to a better life; I believe, under God, may have been his redemption.

Sir, he who goes into a school believing a child is full of evil, without one generous thought or generous tendency, makes a terrible mistake, and does those young beings a wrong. Depravity there is in the heart, and many inherited evil tendencies that show how the sins of the fathers are visited upon the children for many generations; but it is not all depraved there. Sir, we want to go into the school-room with the belief that children are not angels; those who think they are, make a great mistake. If we go into the school-room and think it is to be all sugar and honey, and that children will always yield to reason's appeals, we make a mistake. But it will be a less terrible mistake in the sight of God and his angels than he makes who goes with

the belief that they are all demons, and therefore manifests towards them harshness and cruelty.

The fear of God is the beginning of wisdom, but it is not the end of it. The angels have that peaceful love that casteth out fear. Oh, that all teachers had the spirit of "The Master" who, when that woman who had sinned was brought to him, wrote upon the ground, not in anger, but with sorrow, and spake a kind monition, to "sin no more." Oh, that we had more of teaching in the spirit of that God who "bears long with us," and is so patient and so tender.

My friend, the lecturer, did well in presenting love as a motive, and others did well in presenting fear. But both were wrong in sundering them as methods to be used in government. They should be united, — fear as the beginning of wisdom, and love as its crown. The lecturer did not say enough in reference to this point of the sorrowful necessity of using fear as a motive, and on the other hand, those who have discussed his lecture seem to me to have laid far too much stress on this motive, and to have said scarce anything, if anything, in reference to the more powerful influence of love. If he too much exalted human nature as without one false tendency, they have depressed it too low in making it utterly base and vile.

There is a woman near my church whose conduct on one occasion showed the goodness and greatness latent in all human souls. She is a feeble woman, who has been for some time watching over a blind husband and a helpless babe. She is not one who would be selected as likely to prove a heroine. And yet when that husband was stricken down at sea with sickness and his sailors almost mutinied, 'twas that feeble woman who proved equal to the hour and guided the storm-tossed ship safely over the waves, and by the force-of mind over brute matter, governed that

rebellious crew. The greatness, the heroism, were there always, in her heart, though circumstances were needed to arouse it, and make Mrs. Patten an example of wifely love, noble fortitude, and glorious heroism.

And in the souls of the vicious, too, whether adults or children, there ever is something good. Says Channing: "In the depths of every heart, however stormy and dark its waters, there lie jewels which may be brought to the light of day, and fit to sparkle in the Master's crown."

Let us do justice, look at this matter on both sides, be fair and impartial, and not with any view to our sectarian prejudices, and we shall recognize love and fear both united as motives.

Mr. Greenleaf. I would like to ask, do men naturally love God?

Mr. Fuller. They do not naturally love God any more than they naturally love Arithmetic. Love in either case is the result of education. My friend has doubtless found that children do not naturally love Arithmetic.

At 3 o'clock, a lecture was delivered by Daniel Mans-FIELD, Esq., of Cambridge. Subject: — "Some of the Erroneous Opinions prevalent in the Community in regard to Education." Adjourned.

EVENING SESSION.

The Institute assembled at 8 o'clock, the President in the chair.

A lecture was delivered by Prof. R. P. Dunn, of Brown University. Subject: — "A more thorough Study of the English Language in our Elementary Schools."

Prof. Samuel S. Greene, of Brown University, expressed his hearty approbation of the theme of the lecture. The English language has been one of the things greatly neglected in our schools. The truthfulness of the lecture

was worthy the attention of teachers, and the course of thought pursued showed most clearly the value of a finished education, and was an exemplification of it.

Prof. G. concurred in the remarks made in the morning as to the defects of Primary Schools, and especially in teaching to read. Children read what they do not understand; their reading is consequently a mechanical process. Better reading would be secured, and better readers made by the process recommended by Dr. Alcott. Prof. G. would go further than he did, and would bring the pupil in contact with the things themselves rather than the names of them, and then leave them to express their thoughts about them in their own way. As the evils connected with the language commence with the Primary Schools, there is the place to apply the corrective.

But even with the best methods of instruction there is danger of falling into a routine. I knew a teacher, said Prof. G., who took a passage in English to transpose or translate into other words. The passage was one in which the writer was describing the condition of Columbus, as he was returned to Spain in chains, from one of his voyages of discovery; and he expressed himself in this way:—

"Said Columbus, with an expression of generous indignation, I wear these fetters in obedience to their majesties, the King and Queen of Spain."

Now for the translation. "I wear these fetters, said Columbus, with an expression of munificent disgust, in honor of their majesties," &c.

When the teacher complained, the pupil defended himself by saying that he took the words from the dictionary with their proper definitions. So unless care and judgment are used, any system may be mechanical and mere work of routine, without thought or value. Take another passage: -

"Blount and Fitz Eustis rested still With Lady Clare upon the hill."

There is a picture. A hill rises before the imagination, or should so rise that the pupil can see it, and the two personages upon it. Then he is prepared to analyze or parse the sentence, and not till then; nor can he possibly follow the idea of the poet, or be benefited by the reading until he has done this.

Prof. Greene closed by urging all teachers to try to carry out, as they could, the suggestions of the lecture in the school-room. Let a passage in poetry or prose be taken and *studied* till it is as fully understood as any principle in arithmetic, and then it will be time to turn attention to forms of expression.

Mr. Perry, of New London, Ct., followed, indorsing the lecture, and urging the importance of a better acquaintance with the sources of our language.

Adjourned.

THURSDAY, Aug. 20.

The Institute was called to order by the President at 9 o'clock.

Prayer was offered by Rev. William L. Gage, of Manchester.

On motion of Mr. Perry, Messrs. Perry, Richards, and Hedges, were appointed a Committee to arrange an order of exercises for the evening session.

The report of the Board of Directors was read by the Secretary.

A discussion then followed upon "The Relative Merits of Public High Schools and Endowed Academies."

Mr. WILKINS, of Pembroke, N. H., took the floor to advocate the merits of Endowed Academies, the chief ad-

vantages of which, as presented by him were, that the student would associate with others from different parts of the country in such institutions, and thus have his mind more liberalized; and that greater facilities for illustration and better teachers were likely to be possessed by endowed schools.

Mr. HAGAR, of Jamaica Plain, understood the question to be, whether a system of free, public High Schools for instruction should receive our favor, or whether, as a system, Endowed Academies were to be preferred. In Massachusetts, said he, we have our free Common Schools, and also, in a large number of towns, we have free High Schools, - the latter just as free as the former. Some friends of education think endowed schools would be better than High Schools for Massachusetts. I stand here as the advocate of the Public School, whether it be the Common or the High School. The same arguments that apply in favor of the free Common School can be applied, in all their length and breadth, in favor of the public High School. Why not? We have our committees and supervisors of Common Schools. Are they not as competent to supervise schools of a higher character? Are they not as likely to be so as the corporators or trustees of endowed academies? There can be no doubt on that point.

In determining the relative merits of the two systems, one of the first questions to be settled is, Is the proposed system practicable? Can that system be generally adopted throughout the State? Now I put it to the common sense of any man; is it practicable to establish an endowed school in every town? Every man will answer, no. I maintain there should be a High School, a school of a high character, in every town. But it is out of the question to expect an endowed school in every town. Our

schools should be near the doors of our families. We do not wish and cannot afford to send our children away from home to attend school. The rich only can do that. We wish to have free High Schools as near our doors as we have our Common Schools, and we have a right to demand, where the population will justify it, that they shall be there. The poor man needs to have his child educated, and it is for the interest of the public that his child should be educated to the highest possible point. To do that there must be a large number of schools of a high order, and they must be near; which cannot be, unless they are supported at the public charge.

Suppose a few rich men in one town establish an endowed school and make it free to all, — in that town. The people of the next town desire the same advantages, but they have no rich and liberal men; and to support a school of high character they must tax themselves. They say that a few rods across the line the children are educated free, while we have to tax ourselves; and the result is, that the very fact of the establishment of the endowed school in one town, instead of favoring education in an adjoining town, has rather a tendency to depress it.

Further than that: the success of any school depends very much on the interest of the people in it; and a man's interest depends on what a thing costs him, either directly or indirectly. The man who pays a tax for the support of a school feels more interest in it than he whose child is educated where no tax is paid. Much of the interest felt and expressed has arisen from the fact that our schools are supported by taxation.

It is more democratic, too, that our schools should all be supported at the public charge; because it is a democratic principle that all men shall support the public interests in proportion to their ability. It is an important principle that all men should have a voice in some way in the education of the public. Every man who has a child to be educated, ought to have an opportunity of saying how he shall be educated. It is not for half a dozen to form a close corporation and say how my child shall be educated. I have a right equal, in that respect, to my rich neighbor. It is of as much importance to me to have my child educated as I think he ought to be, as it is for the rich man to have his child educated according to his wishes.

How is it with endowed schools? A few persons elect the teacher, and say to the public, We give you what we have; if you do not like it you may stay away. I believe that in this age and in this democratic country, the public, as a whole, have a right to say what the education of the children shall be, and therefore, as a matter of great public interest, with the exception of some specific schools, they should be within the control of the people.

It may be said that the people are fickle, and will not support schools of a higher grade. I maintain that that is a libel upon the people; that as a general fact, they have been in advance of committees. Committees are always very careful to feel the public pulse before they prescribe any remedies. In more than one town I have known the people to absolutely compel the establishment of a High School, in spite of the complaints of the rich, and in spite of the cautious course of the committees.

I am not speaking against endowed schools, but in favor of the other system as a whole. Academies are necessary, scientific schools are necessary, endowed schools are necessary; but as a public school teacher, I maintain that the highest interests of the public demand that they should establish public High Schools,—that they should support them. I trust the day is coming when the system of public High Schools will prevail not only in old Massachusetts, but in all our States.

Hon. Geo. S. Boutwell, Secretary of the Board of Education of Massachusetts, being called on for his views upon the question, rose, and before proceeding to its consideration, took occasion to make a suggestion as to the importance of having some persons previously designated, on whom the Institute could rely, for an original, thorough, preliminary presentation of the subjects for discussion at these meetings. None of the questions presented here had been introduced by persons so designated and prepared to speak; and it was no disparagement to the gentlemen who had spoken, to say that the views which they have offered were not the thorough, matured views which they would themselves have given, had the subjects been assigned to them.

I am in just that position myself, said Mr. Boutwell, as to the question before the Institute. Indebted to my friend on the other side, and to you, Sir, and this audience, for inviting me to take a position on this floor, I am still without any special preparation to discuss the subject. I have thought upon it, because any one, however humbly connected with free schools in this country, must have had his thoughts turned to it. And especially just now, when in the leading educational journal of Massachusetts a discussion has been conducted between one of its editors and Mr. Gulliver, the able originator of a school in Norwich, Ct., and the advocate of the system of school government established there. And therefore every one who has had his eyes open must have seen that here is a great contest, and that underlying it is a principle which is vital in all society.

The distinguishing difference between the advocates of endowed schools and of free schools is this: those who advocate the system of endowed academies all go back in their arguments to one foundation, which is, that in education of a higher sort, the great mass of the people are not to be trusted. And those who advocate a system of free education in High Schools put the matter where we have put the rights of property and liberty, where we put the institutions of law and religion, - upon the public judgment. And we will stand there. And if the public will not maintain institutions of learning, then, I say, let institutions of learning go down. [Applause.] If I belong to a State which cannot be moved from its extremities to its centre, and from its centre to its extremities, for the maintenance of a system of public instruction, then, in that respect, I disown that State; and if there be one State in this Union whose people cannot be aroused to maintain a system of public instruction, then they are false to the great leading idea of American principles, and of civil, political, and religious liberty. [Renewed applause.]

Now we might specially enumerate the advantages of a system of public education, and the evils, - I say evils, of endowed academies, whether free or charging payment for tuition. Endowed academies are not, in all respects, under all circumstances and everywhere, to be condemned. If I were to discuss this subject at length, it would be well enough for me to state the view which I have as to the proper position of endowed academies. They have a place in the educational wants of this age. But I regard private schools which do the work usually done in public schools as temporary, their necessity as ephemeral, and think that under a proper public sentiment they will soon pass away. They cannot stand, - such has been the experience in Massachusetts, - they cannot stand by the side of a good system of public education. Yet where the population is sparse, where there is not property sufficient to enable the people to establish a High School, then an endowed school may properly come in to make up the

deficiency, to supply the means of education to which the public wealth, at the present moment, is unequal. Endowed institutions very properly, also, take upon them the business of giving a professional education to the people. At this moment we cannot look to the public to give that education which is purely professional. But what we do look to the public for is this: to furnish the means of education to the children of the whole people, without any reference to social, pecuniary, political, or religious distinctions, so that every individual may have that primary preliminary education which shall fit him for the ordinary business of life.

It is said that the means of education are better in an endowed academy or in an endowed free school than they can be in a public school. What is meant by means of education? I understand that first and chiefly, as extraneous means of education, we must look to a correct public sentiment, which shall animate and influence the teacher, which shall give direction to the school, which shall furnish the necessary public funds. Now I say that an endowed free academy can have none of these things permanently. Take, for example, the free school established at Norwich by the liberality of thirty or forty individuals contributing \$90,000. What security is there that fifty years hence, when the educational wants of the people shall be changed, when the population of Norwich shall be double or treble what it is now, when science shall make greater demands, when these forty contributors shall have passed away, this institution will answer the wants of that generation? According to what we know of the history of this country, it will be entirely inadequate; and though none of us may live to see the prediction fulfilled or falsified, I do not hesitate to say that it will ultimately prove a failure, because it is founded on a mistake.

Then look and see what would have been the state of things, if there had been public spirit invoked to establish a public High School, and if the means for its support had been raised by taxation of all the people, so that the system of education would have expanded according to the growth of the city, and year by year would have accommodated itself to the public wants and public zeal in the cause. But now, though these means look ample, they will by and by be found too limited. The school at Norwich is encumbered with regulations; and so every endowed institution is likely to be, because the right of a man to appropriate his property to a particular object carries with it, in the principles of common law, and in the administration of the law, in all free governments, the right to declare, to a certain extent, how that property shall be applied. Rules have been established, - very proper and judicious rules for to-day. But who knows that a hundred years hence they will be proper or acceptable at all? They have also established a Board of Trustees, ultimately to be reduced to twenty-five. These trustees have power to perpetuate themselves. Who does not see that you have severed this institution from the public sentiment of the city of Norwich, and that ultimately that city will seek for itself what it needs, and that, a hundred years hence, it will not consent to live according to the civilization of that time, under the regulations which forty men have now established, however wise those regulations may at the present moment be?

One hundred and fifty years ago, Thomas Hollis, of London, made a bequest to the university at Cambridge, with a proviso that on every Thursday, a Professor should sit in his chair to answer questions in polemic theology. All well enough then; but the public sentiment of to-day will not carry it out.

So it may be with the school at Norwich a hundred years hence. That man or that State which sacrifices the living public judgment to the opinion of a dead man, or a dead generation, makes a great mistake. We should never substitute beyond the power of revisal, the opinion of a past generation for the opinion of a living generation. I trust to the living men of to-day as to what is necessary to meet our existing wants, rather than to the wisest men who lived in Greece or Rome. And if I would not trust the wise men of Greece and Rome, I do not know why the people, a hundred years hence, should trust the wise men of our own time.

And then look further, and see how, under a system of public instruction, you can build up, from year to year, in the growth of the child, a system according to his want. A system of private instruction can do no such thing. What do we do where we have a correct system? A child goes into a Primary School. He is not to go out when he reaches a certain age: he might as well go out when he reaches a certain height; there would be as much merit in one case as in the other. But he is advanced when he has made certain attainments. Who does not see that the child is incited and encouraged and stimulated by every sentiment to which you should appeal? And then, when he has gone up to the Grammar School, we say to him, you are to go into the High School when you have made certain attainments. And who is to judge of those attainments? A committee appointed by the people, over whom the people have some ultimate control. And in that control, they have a security for two things: first, that they shall not be suspected of partiality; and second, that they shall not be actually guilty of partiality. And in the same manner, there is security for the proper connection between the High School and the schools below. But in the school at Norwich, — of which I speak because it is now prominent, — you have a board of twenty-five men, irresponsible to the people. They select a committee of nine: that committee determines what candidates shall be transferred from the Grammar Schools to the High School. May there not be suspicion of partiality? If a boy or girl is rejected, you look for some social, political or religious influence which has produced the difference, and the parent and child complain. Here is a great evil; for the real and apparent justice of the examination and decision by which pupils are transferred from one school to another, is vital to the success of the system.

At this point Mr. B. gave way and took his seat; but the Institute demanded that he should go on so peremptorily, that Mr. B. said that though he thought he had better. not, yet as he was an advocate for the public judgment, he would yield to it here. He therefore proceeded to say : -There is another advantage in the system of public High Schools, which I imagine the people do not always at first appreciate. It is, that the private school, with the same teachers, the same apparatus, and the same means, cannot give the education which may be, and usually is, furnished in the public schools. This may seem a statement which requires some considerable support. We must look at facts as they are. Some people are poor, - I am sorry for them; some people are rich, - and I congratulate them upon their good fortune. But it is not so much of a benefit, after all, as many think. It is worth something in this world, no doubt, to be rich; but what is the result of that condition upon the family first, the school afterwards, and society finally? It is, that some learn the lesson of life a little earlier than others; and that lesson is the lesson of self-reliance, which is worth more than, - I will not say, a knowledge of the English language, - but worth

more than Latin or Greek. If the great lesson of selfreliance is to be learned, who is more likely to acquire it early, - the child of the poor, or the child of the rich? the child who has most done for him, or the child who is under the necessity of doing most for himself? Plainly, the latter. Now, while a system of public instruction in itself cannot be magnified in its beneficial influences to the poor and to the children of the poor, I stand here and everywhere to maintain that the system of public instruction is equally beneficial to the rich in the facility it affords for the instruction of their children. Is it not worth something to the rich man, who cannot, from the circumstances of the case, teach self-reliance around the family hearth, to send his child to school to learn this lesson with other children, that he may be stimulated, that he may be provoked to exertions which he would not otherwise have made? For be it remembered that in our schools public sentiment is as well marked as in a college, or a town, or a nation; that it moves forward in the same way. And the great object of a teacher should be to create a public sentiment in favor of virtue. There should be some pioneers in favor of forming a correct public sentiment; and when it is formed it moves on irresistibly. It is like the river made up of drops from the mountain side, moving on with more and more power, until everything in its waters is carried to the destined end.

So in a public school. And it is worth everything to the man of wealth, that there may be, near his own door, an institution to which he may send his children, and under the influence of which they may be carried forward. For, depend upon it, after all we say about schools and institutions of learning, it is nevertheless true of education, as some politician, whose name I will not mention, has said of the government, that the people look to the school for

too much. It is not, after all, a great deal that the child gets there; but if he only gets the ability to acquire more than he has, the schools accomplish something. But if you give a child a little knowledge of geography or arithmetic, and have not developed the power to accomplish something for himself, he comes to nothing in the world. But put him into the school where he must learn something for himself, into the Primary, Grammar, or High School, and he will be fitted the better for the world of life into which he is to enter.

You will see in this statement that with the same parties, the same means of education, the same teachers, the public will accomplish more than the private schools.

I find everywhere, and especially in the able address of Mr. Gulliver, to which I have referred, that the public schools are treated as of questionable morality, and that something would be gained by removing certain children from the influence of these schools. If I were speaking from another point of view, very likely I should feel bound to hold up the evils and defects of public schools; but when I consider them in contrast with endowed and private schools, I do not hesitate to say that the public schools compare favorably; and as the work of education goes on, the comparison will be more and more to their advantage. Why? I know something of the private institutions in Massachusetts; and I can pick out boys who have left the public schools because they have fallen in their classes; and the public interest would not justify their continuance in the schools. It was always true that private schools did not represent the world exactly as it was. But it is worth everything to a boy or girl, man or woman, to look the world in the face as it is.

Therefore the public school, when it represents the world as it is, represents the facts of life. Now the pri-

vate school never has done and never will do this; and as time goes on it will be less and less a true representative of the world. From this point of view, I should say it is a mistake on the part of parents to desire to exclude their children from the world. Is it not better that the child should learn something of society, even of its evils, when under your influence, and when you can control him somewhat by your counsel and example, than to permit him finally to go out, as you must when his majority comes, perhaps to be seduced in a moment, as it were, from his allegiance to virtue? Virtue is not exclusion from the presence of vice; but it is resistance to vice in its presence. And it is the duty of parents to provide safeguards for the support of their children against these temptations. When Cicero was called on to defend Murena against the slander, that he had lived in Asia, and consequently had been guilty of some crimes, and when the testimony failed to substantiate the charge, Cicero said: "If Asia lies under any imputation of luxury, there can be no glory in never having seen it, but in living temperately in it." And we have yet higher authority. It is not the glory of Christ or of Christianity, that its Divine Author was without temptation, but that, being tempted, he was without sin. This is the great lesson of the day.

The duty of the public is to provide means for the education of all. To do that we need the political, social, and moral power of all to sustain teachers and institutions of learning; and endowed or free schools, depending upon the contributions of individuals, can never, in a free country, be dignified into a system. If you rob the public schools of the influence of our public-spirited men, if they are to take away a portion of their pupils from them, our system is impaired. It must stand as a whole, educating

the entire people, and looking to all for support, or it cannot be permanently maintained.

LEANDER WETHERELL, of Boston, followed Mr. Boutwell in the further discussion of the subject. He commenced by remarking that the subject, as announced, did not involve a discussion of the merits of the Public High Schools of Massachusetts, and the Endowed Academy of Norwich, Ct., — but the relative merits of Endowed Schools and Public High Schools, — the former being partially or entirely supported by endowment, and the latter by direct taxation.

He assumed as a position, what could not here nor elsewhere be successfully combated and overthrown, to wit, that the obligation and duty of educating children rest primarily where God placed them, — on their parents; it being not less their duty to educate, than to feed, clothe, and provide homes for their children. If parents are incompetent, or lack the time to instruct their children properly, then the next best method is to employ a teacher to come into the family to assist them; but if they are not able to do this, then let them select such school or schools as they may deem competent, whether endowed or public.

He then proceeded to consider the "merits" of these two classes of schools. Endowed schools, as he defined them, included all that receive aid in their support from other sources than that of direct taxation. Hence, he claimed that the Normal Schools of Massachusetts owed their existence to the private munificence of the late Edmund Dwight, of Boston, who proposed to give ten thousand dollars to promote the cause of popular education in Massachusetts, on condition that the Commonwealth would contribute an equal sum from unappropriated funds. The conditions were met, and three Normal Schools were opened. Beside this, each town of the aforesaid Com-

monwealth is entitled to draw, conditionally, a certain sum from the State Treasury, to aid in the support of its public schools. Thus is the inference clear, that what is popularly denominated the public school system of Massachusetts, is not supported entirely by direct taxation.

By referring to endowed schools, it will be seen that while some,—and the number is very small,—admit pupils without any charge, the great majority of them demand that tuition bills shall be paid by all who are able. This is true of the best class of endowed academies, such as Phillips at Andover, Lawrence at Groton, Williston Seminary at Easthampton, Phillips at Exeter, N. H., and the Packer Institute at Brooklyn, N. Y. These are all open for pupils from everywhere, one of the aforementioned endowed schools having boys at this time from nearly every State in the Union. Hence, this class of schools seem quite as justly entitled to being regarded as public schools as those confined to the limits of a town corporation.

Concerning the "merits" of endowed schools, Mr. W. thought the students of Phillips, Lawrence, Easthampton, and other similar schools, would compare favorably with those of the public High Schools of Massachusetts. Teachers and schools of every grade should be judged of by their fruits, or results, as are farmers and mechanics. This being the test, endowed schools have nothing to fear from comparison with public High Schools; and though comparisons may seem invidious, inasmuch as the friends of public schools have challenged it, the friends of endowed academies will most cheerfully abide the issue.

It is urged against endowed schools, that they are "encumbered with regulations;" that their administration renders the committee for examining pupils for admission, liable to "suspicion of partiality." All this is as

true of the public High Schools as of the endowed academy at Norwich, or Mount Holyoke Seminary at South Hadley, or any other similar school where candidates are examined prior to admission. Thus, having shown that this objection lies with equal force against public High Schools, it proves nothing for them over endowed schools. One of the best features of endowed schools, in connection with their permanency, is their excellent government, — it usually being placed under the direction of the best men of the State.

Mr. W. denied the justice of taxing the people for the support of public High Schools, maintaining that the education sought through their instrumentality looked toward a profession, which those enjoying the High School have in view, and by which they hope to gain a more lucrative support. Mr. W. contended that a Commonwealth was no more under obligation to do this, than to provide the means for making mechanics, artists, or fitting boys for any other vocation whereby they are to gain their subsistence. The number that does or can avail itself of the advantages of a public High School in any town, is, relatively, very small; and of this, a large majority would educate their sons at the academies where the parents of more than three fourths of the towns of Massachusetts are now obliged to do it, if they desire a higher culture than that furnished by Common Schools. Only ninety towns in the State are legally bound to support High Schools, and of these only about one half have complied with the law. There is much complaint of the injustice and inequality of the public High School system, where introduced.

It is further urged in favor of public High Schools, that "private schools," or schools other than the public, "with the same teachers, apparatus, and means of educating, cannot give the education the public schools can." This

was shown to be nought but assertion, as seen by referring to what was said of the "merits of the two systems."

At 11 o'clock the subject was laid upon the table, and a lecture was delivered by J. W. BULKLEY, Esq., of Brooklyn, N. Y., upon "Self-Culture and Self-Reliance."

On motion of Mr. Perry, the subject under discussion before the lecture was made the first in order for the afternoon.

Adjourned.

AFTERNOON SESSION.

The Institute met at 2 o'clock.

Voted, That the discussion of the subject assigned for 2½ o'clock, be postponed till 3 o'clock.

The discussion upon "High and Endowed Schools," was resumed.

Mr. WETHERELL continued his remarks as follows:

Endowed schools were regarded by their opponents as "necessary evils," "and will be found to be a failure because founded on a mistake." This will be set down as a discovery of the nineteenth century, and must pass away long before it shall close; for endowed schools have existed and successfully flourished for many centuries, as a necessary element of enlightened and Christian civilization. Shall we denounce such schools as have given the world a Shakspeare, a Milton, a Cromwell, and a long line of writers far too numerous to mention, as "temporary evils, soon to pass away?"—for "such" it is said, "is the experience of Massachusetts."

"Self-reliance," claimed as an important or peculiar feature or development of the public school system, was claimed by Mr. W. as having been most extraordinarily developed independent of all schools, as he amply illustrated; also, that the self-denial practised to provide the means of attending the academy was well calculated to

teach one reliance on his own means and powers. Of the former class, Stone, Franklin, Burritt, Hugh Miller, and Hitchcock, are eminent examples; of the latter, Sparks, Van Buren, and the names of hosts of others will suggest themselves to the reader, as striking illustrative cases of self-reliance.

While Mr. W. admitted that the policy of the public school system of Massachusetts is probably the best that can be adopted in the present state of society, and thus met his qualified approval, he denied the right to tax the people for furnishing more than what is denominated a good common education, such as time and circumstances may allow every child to obtain. All beyond and above this, may and should be regarded as being more or less professional, having for its end such qualifications as give one the ability to "live by his wits." There can be neither equality nor justice in taxing the entire community to support a public High School within its limits, to give one pupil of a hundred this superior education. As well might this doctrine be carried to its extremest point, as it has been by some, that the State should not only make the public schools entirely free, but the colleges, seminaries, universities, and all professional schools, not less of medicine, law, and divinity, than of the art of teaching. Few now go to this extreme; yet taxing the many to support public High Schools for the few, is one step toward such a conclusion.

There need be and should be no conflict nor rivalry between public and endowed schools. Each has its own work to do, and let the strife be to see which can do it best. Then there will be neither time nor labor wasted in decrying each other's ability to do the work of its own province, for the praises of both, alike, will be heralded by their generous disciples, provided the work of mental discipline, culture, and training has been well done. Mr. Goodwin, of Lowell, expressed his surprise that any one should advocate taking the business of education from the public and giving it to a few. We want a system of education that shall deal with all, that shall go forth with kindly authority into the highways and compel the children to come in. As it was said of Howard, that "he remembered the forgotten," so in a system of schools, that is what is needed. If the parent refuses to educate his child, society may step in, and as a measure for self-preservation, may do it.

Mr. CHARLES HAMMOND, Principal of the Lawrence Academy at Groton, said he considered the question a very narrow one, having reference only to that class of schools which come in competition, as local academies, with the so-called High Schools, and having nothing to do with that class of institutions, in Massachusetts or New Hampshire, known by the name of academies in distinction from High Schools. It has reference to such schools as the Punchard School and the school in Norwich, Conn. The term "public" does not apply to everybody until the public are ready to avail themselves of the privileges offered; for even in Boston a great part of the population never reach the public High School. The High School is for training the higher class of students, - in ability, within a limited territory. So it is in Cambridge; so in But a small town on the other side of the line has no right there. The schools are shut in within certain boundary lines; they are not universal.

The word "academy" is also well understood. The effect of what is said, however, is what the logicians call the argumentum ad invidiam; that because the term "public" is not applied to them, therefore they are not public. But they are public in every sense of the word.

Boston is but a small part of the public; Dorchester is a small part of the public; but Phillips Academy opens its doors to the world; therefore, as it affects the individual who attends the school, the advantage is in favor of the latter. The academies in Massachusetts are public institutions; they are founded by law; if their funds are diverted there is a remedy in law; and the assumption that they are not public, when brought into competition with High Schools, is an unfounded assumption, and therefore all the arguments resting on that assumption must fall to the ground. The institution at Norwich is a sort of sui That is a territorial institution, confined within narrow limits. It resembles an academy in the fact that it is a close corporation; but it does not resemble one in any other respect; for it is just as limited as any other High School.

The question is mainly one of political economy, for in either case there would doubtless be equally good teachers, and the pupils would have the same facilities. Take such a school as one of the best Boston High Schools, and that at Andover, and what is the difference on the character of those who attend them? In the one case the students are all from the same neighborhood, and in the other they are from all parts of the country, so that the boy from refined society mingles with those of a ruder sort, and there is a class of advantages from this association, from the triturating processes which work upon each.

Academies are not ancient in their origin, and they are democratic in their tendencies. They were founded to supply a want in the education of the people of the country,—to diffuse, and not to render exclusive, the advantages of education, so that in districts of the country where the population is sparse, there might be as good opportunities for education as are given in the Boston schools.

Mr. BOUTWELL again took the floor, and re-stated some of the points of his address in the forenoon, and then, in reply to the remarks of Mr. Wetherell, he read the following passages from the address of President Walker, at Springfield, last year:—

"In several of our cities and large towns, the High School, as already intimated, has begun to compete successfully, not only with the most expensive private schools, but also with the oldest and best endowed academies; — as well appointed in all respects, and having some peculiar advantages as regards study and discipline, which independence on private patronage enables it to carry out.

"A large and continually increasing proportion of those who enter college, come from these schools; and it is but justice to add, none, as a general rule, come better prepared. In fact, it is to the influence of these schools, more than to any other cause, that I ascribe the greatest and most fundamental improvement which has been made of late years, in what is termed, by way of distinction, a liberal education."

Upon that evidence, coming from the head of one of the colleges of New England, I rest the statement I made this morning, said Mr. B., that in the essential ability of the High Schools to afford a successful, logical, symmetrical, perfect education, they are better adapted to the work than any academy or private institution can possibly be. And upon that I stand, because I believe there is in the relation of patron and patronized a defect in the system of education, in endowed academies, which is vital, when you speak of that system as a public system.

As to the idea suggested by Mr. Wetherell, that Mr. Dwight endowed the Normal Schools legally by giving ten thousand dollars, he did no such thing. He put no restriction upon the money, except that it should be applied to

the schools. He neither asked for himself or his successors any control of it. I fancy that the whole legal history of this matter, in this country and in New England, goes to one point, which is, that an endowed school is a school established by a person by his own wealth, to be controlled by him or his successors forever, according to the statutes which he may have established. The gentleman before me (Mr. Hammond), says Phillips Academy is a public institution. I say that neither legally nor in the public judgment is it any such thing. Institutions, legally, are of two sorts, public and private. A private institution is one endowed by an individual or a limited number of men, who define the purposes to which it is to be devoted, eleemosynary or other, fix the regulations, and provide for the officers; and they, being dead, live through the laws they formed. This is the way in which Phillips Academy lives, according to the will of the man who established it, and who, "being dead, yet speaks." Though it may be open to the public, is open to the public, on certain conditions, it is not public any more than a convent. The doors are open on certain terms: come in if you please; but it is not a public institution. A public institution is one established by the public, sustained by the public, controlled by the public, accessible to the public.

On motion of William D. Ticknor, of Boston, after an explanation by Mr. Bulkley, of the Committee on Nominations, the name of William J. Adams, of Boston, was unanimously added to the list of Vice Presidents.

"The Education of the Sexes together in Public Schools," was the next subject for discussion.

A. P. Stone, Principal of the Plymouth High School, said that, in an unguarded moment, he had promised to

start the ball; but he would not try to roll it far. He thought there were particular reasons why this discussion should be conducted by men of experience and gray hairs, who could tell what had been the result of their experience, as developed in the lives of those who had been trained by them.

My sympathies, he continued, are decidedly in favor of having the sexes together in public schools. There are advantages in having them associated and disadvantages in having them separated. As far as intellectual culture is concerned, there is an especial advantage to females when educated in mixed schools. The presence of boys gives a decided impulse, a more healthy ambition to the girls. Their mental powers will receive a better development, than when educated by themselves. On the other hand, the influence of the other sex upon boys is to soften their manners, and lead to a more harmonious development of their powers.

Then in a moral point of view, the advantages are equally evident. I know it will be said that in a mixed school, there are all sorts of flirtations and winks, from this side to that side; that there are influences which are injurious, and that there is a tendency to divert the mind from study. But that does not depend upon association in schools; but whether the teacher is a live man or a live The teacher who in a mixed school could not control these influences, would have just as much difficulty if he had one sex only, and the other was in a building a half mile or a mile distant. It is in schools as in the family, and it is certainly settled that boys and girls brought up together in the family are more civil, have a better sense of propriety, and are safer when they come to go out into the world, than those who are brought up in families where the children are all of one sex.

The President (GIDEON F. THAYER, Esq., of Boston, in the chair). The gentleman said gray hairs should speak on this subject, and he looked in this direction, — perhaps only because he was addressing me as the President.

Mr. STONE. I did look at you, and hoped you would understand my allusion.

The President. Although I cannot say that I have not had an experience of many years in teaching, my experience on this matter under discussion has been very limited. But I do recollect that when a school-boy in one of the Boston public schools, how, during the latter part of the time, I had the honor of being one of the "table boys," as they were called, who had the duty of preparing the copies and ruling the books, and it was necessary to be in the rooms through the day. And I confess that when in the presence of two or three hundred young ladies, I had a different sensation, (laughter,) a little more ambition, a little greater desire to do what I had to do, well, than if the eyes of so many fair girls had not been upon me. This principle is one inherent in the human mind, and we cannot get rid of it. It is said by some, you must not indulge love of approbation. That principle is placed in the mind by the Creator; and it is love of approbation that has led to some of the greatest exploits man ever saw or performed, so that it is true,

> "Abstract what others feel, what others think, All pleasures sicken and all glories sink."

Take that away, and he must be a bold man who would be willing to live. With boys and girls of fourteen and about that age this feeling is most rife. The boys and girls will see that their external appearance is neat and trim, all the more, because exposed to the observation of the other sex. There is no harm in it; it is a good principle. To be sure we should not rest on that alone. In the absence of any higher motive, let us not discard the love of approbation. We all act upon it more or less, though we do not intend to. Even in primary schools, the motive which is presented that the father or mother will be pleased with the good conduct of the child, is an appeal to the love of approbation, and it is a pure and proper motive. So in our highest performances, we seek to obtain the Divine approbation.

I have not fully made up my mind as to the universality of the rule that the sexes should be educated together. In a rural population, where the children are known to each other, especially where they exchange visits at each other's houses, I would have them educated together. But if the population is not homogeneous, and there are those with whom we should not like to have our children associate, I am not prepared to say that I am in favor of their being educated together.

Mr. RICHARDS, of Washington, D. C., said he had spent ten years in teaching a mixed school, where they did not sit all the same time in the same room, but were together at recitations. He had also spent about ten years in teaching boys alone, where they have not come under the influence of the opposite sex at all. His experience led him to desire to go back to the mixed school system. The progress of both sexes is greater when they study and recite together. The love of approbation was stimulated in the mixed school, and the mutual influence of one sex upon the other he had found was advantageous, in the manner suggested by Mr. Stone. They would accomplish twice as much in a year, and be better boys besides, for the influence of the girls. Were not public opinion opposed to

it in the city of Washington, he would go back to the old system at once.

Mr. Adams, of Newark, inquired if Mr. Richards' experience with the mixed school was in a city, and he replied that it was in the vicinity of Troy and Albany, and his school was composed in part of youth from those cities.

Mr. Bulkley, Superintendent of Schools in Brooklyn, N. Y., said he had had experience in both kinds of schools, in country and in city; and he was decidedly in favor of mixed schools. In Brooklyn, a portion of them are so, but some are not. He thought many of the evils supposed to exist in mixed schools were imaginary. He believed it practicable to carry out the plan of mixed schools throughout Brooklyn, and from year to year this practice was becoming more and more common. In New York the practice is the other way.

The family is the beau ideal of a good school. The habits and manners will be better formed, and more suited to the relations of after life when the sexes are educated together. Mind will be more symmetrically developed. The boy will be refined, and the extreme prudery of the girl will be removed. Under proper influences, he had no doubt that in every way the education of both would be more valuable when educated together than when educated in separate schools.

Adjourned.

EVENING SESSION.

The Institute met at eight o'clock. The chair was occupied by Gideon F. Thayer Esq., of Boston.

According to previous arrangement, Hon. Daniel Clark, of Manchester, by request of the President, addressed the Institute.

He spoke with great earnestness and eloquence, urging,

more especially, the importance of Common Schools; but at the same time claiming a very high and important place for High Schools and Academies. What an amount of good had been done by the Academy at Exeter, where were educated the massive and intellectual Webster, the polished and graceful Everett, a Cushing and a Plummer, and hosts of others, the stars of New England.

The Common School has its sphere too. It is there peculiarly that self-reliance is taught. There the son of the rich man learns that though better fed and clothed than the son of the poor man, he is no better scholar. Thus is the Common School fitted to make one humble and to encourage the other. The poor boy feels that he can go to the free school as well as the son of the rich, and he can learn as well, and may hope to rise to distinction as well as he. Said Mr. C., if it were not invidious, I would like to call your attention to what this nation witnessed a few weeks ago. Shall I do it? And will no one think I allude to political matter, though it took place in the councils of the nation? It furnished one of the finest examples that the nation ever saw, how the poor man's son, coming up from a public school, from the mechanic's shop, from his profession, called to the councils of Massachusetts, and from the councils of the State to the councils of the nation; and then when put side by side on the track with a man highly educated, and who had his thousands and thousands of dollars, and had been lulled in the lap of luxury, won his way to the chair of the House of Representatives.

The importance of Public Schools in fitting children to meet the exposures of after life was dwelt upon, and the necessity of proper training and influence at home to guide the child while exposed to the influences of the school was shown. It is far better that the child should

have to meet some of these exposures while under the guidance of the parent than not till afterwards, when he or she will be in danger of falling, and perhaps the more likely to fall from the fact that the new temptation is presented in an unexpected guise, and when there are no influences to counteract it.

The influence of the Common School in making our whole population homogeneous was also illustrated, and regarded as important. In closing, Mr. Clark said: -In my opinion no profession holds a rank in community with that of the instructor of youth. You admire the statesman, and you admire the law-maker. You admire the professional man, the lawyer, the clergyman, the physician. You are they who made them. You admire the sculptor and the architect. Michael Angelo will live forever for the various creations he wrought. How much short of him will be he who educated Webster and his compeers? You admire the painters, Raphael and Titian; but you paint on a material that will never allow the colors to fade, through all the ages of eternity. Perhaps there is some lady here who toils in the Primary School. You go to your task in the morning and you return fatigued, perplexed; you are tired and fainting; you think that it is a paltry business to be teaching these little ones, in your vexation. But remember that every one of these little ones is a harp of a thousand strings, and you are tuning it to join the symphonies above. You pass through the street or are in a brilliant party or in a ball room, and you wear, or see on another lady, a beautiful gem. Far away in Geneva, or in some town in France, sits the lapidary who wrought and polished that beautiful gem from the rough unshapen mass. You are the lapidary, at work on gems which shall be worn in crowns above.

After Mr. Clark's address, in accordance with the plan

of the Committee who had arranged for the evening session, each gentleman called upon by the President was expected to make a short address.

WILLIAM D. SWAN, Esq., of Boston, was then called upon as one of the four original founders of the Institute who were now present. He spoke of the great changes that had taken place in the cause of education since the foundation of the Institute, a great deal of which he believed to be the result of its action. At the time the Institute was organized there was no Free School system known in any of the States west of the Hudson River. Now, we can scarcely keep pace with the newer States. There are now upwards of 700,000 children in the Public Schools of New York; in Ohio there are more than 600,000. Referring to his own experience as a teacher, he said that he first began to teach in Dorchester with a salary of \$350 a year, and thought that a great salary. Now the seven teachers in that town have each a thousand dollars a year. The people are ready to make any necessary sacrifice for schools, he believed, if the want is properly shown and made to appear.

Mr. BATCHELDER, of Salem, spoke of the manner in which our public schools are to be sustained. He plead for an effort to secure appropriations from the public lands of the United States for that purpose.

D. B. HAGAR, Esq., spoke of the encouragement that teachers have in their work, compared with what once existed. As an illustration of the estimation in which, in one place at least, they were held, he said that a teacher, some years since, on going to a new field of labor, and to the house selected for a boarding place, was met at the door by the good lady, and having introduced himself as "the schoolmaster," was greeted with the response, "Is

it possible you are the schoolmaster? Why, you look like a gentleman!" Now, so far as his observation extended, a gentleman and a schoolmaster are not regarded as entirely incompatible.

NATHAN Hedges, of Newark, N. J., spoke of the great distance he had come to be present at this meeting, as it was his habit to be present always at the meetings of the Institute, and as he intended it should be, so long as he had strength to come. He looked forward from one year to another to those meetings, as a child does to his holidays. It was his joy, when he had toiled through the ten or eleven months of a year, to think that in August he could come to Manchester, or Providence, or Springfield, to meet those laborers, who, like himself, have been standing in their lot in the school-room, and have been trying to make the rising generation wiser and better. They would not probably obtain their recompense here. But he did not care for that.

Mr. Hedges particularly addressed the female teachers, urging them to perseverance and faithfulness; and in this connection he spoke of the success he had witnessed in some schools taught by females. He had never seen so good an examination in the English Language in any school as in one taught by a female, the pupils being all females. He had received many good hints at this meeting, he said, and should go home to adopt them. They all ought to return to their work prepared to labor in season and out of season for the good of their pupils, and to set them an example which should be an embodiment of the principles derived from the word of God, — that book which the Institute had just shown, they would never consent to have treated with contempt.

Mr. WETHERELL spoke of the importance of sustaining

the educational journals. He referred particularly to the Massachusetts Teacher, and the quarterly journal conducted by Mr. Barnard at Hartford.

Prof. James W. Patterson, of Dartmouth College, said that the Faculty of that College heartily sympathized with this Institute, and many of the members of it would have been present, but for the meeting at Montreal.

He felt much interested in the discussions to which he had listened, not having been able to be present till near the close of the session in consequence of the meeting of the Board of School Commissioners for New Hampshire, at Concord. He regarded the profession of the teacher as higher than any other, because of the importance of the object in which he is engaged, — the development of the intellect, the moral faculties and the affections.

J. S. Russell, Esq., of Lowell, one of the original members of the Institute, thought that there had been some retrograde steps in the matter of the supervision of schools within a few years, and that more attention ought to be given to that subject. He did not conceive there had been so much improvement in other respects as some supposed.

Mr. Haywood, of Illinois, spoke of the schools of that State, and the manner in which they are supported; particularly of the schools in Chicago, and of the great fund which that city has from the lands reserved for educational purposes. They were indebted to New England for many of their leading educational men, and they meant to get more, like the Wellses, the Ellsworths, and others, from the same quarter.

Mr. Kneeland said that as he was the recording and not the speaking officer, it was hardly according to the fitness of things that he should be called on to make a speech. He doubted whether he should be able to sustain himself through the allotted time. He had heard some of the performances of this session criticized as not being practical. For his part, he was glad they were not. He had much sympathy with his intensely practical friends; but he had some sympathy too, with another class who were not so practical. He thought whatever tended to increase our knowledge, awaken our aspirations, quicken our zeal, ought to be welcomed here, as well as that which refers to the daily routine of the school-room. For his part he was glad that this meeting had brought together all classes, the theorizer as well as the practical worker.

Rev. A. B. FULLER, of Boston, said he felt proud of Manchester to-day, and as he was not now a resident of it, though he had been, he could say so. The welcome given to this Institute and the joyous reception they had met with here, made him proud of the city where for a time he had his home. He had rejoiced to agree with most that had been said this evening; but he had been sorry to hear one or two persons endeavor to exalt the professsion of the teacher above that of the minister of the They are both engaged in a great warfare They are not antagonistical against sin and wrong. interests; neither can look down upon the other; but together they fight in the strife against wrong. puritan fathers, honor to them, - though I do not hold their sentiments I do hold their character, their love of truth and self-sacrifice for truth, in the highest regard, what did they do? They planted the church with its taper and white finger pointing up to heaven, and the little red school-house side by side; and they who left the shores of old England which had rung with the clarion note of battle between the white and red roses, the Houses of York and Lancaster, found how to make the red and white roses, - the white church and the red school-house, — fight together and no longer be at war with each other. They saw what man wants. The church was needed, lest education should be exalted too much, lest the human reason be made a god before which to bow; as they endeavored to deify reason in France, and found the streets of Paris run with blood. They desired that the church should check that tendency and make learning humble, and that they should find that,

"Piety had Friends in the friends of Science;
And true prayer flowed from lips
Wet with Castalian dews."

But they knew the tendency of fanaticism, the tendency of every earnest heart, and therefore they planted the school-house that intelligence might prevent religion from becoming fanaticism.

Said Mr. F. in closing, we have heard to-night from one gentleman, that we are going forward; and we have heard from another, that we are going backward. are doing both; for all progress is like that which you may see, standing upon the sea shore, when the tide is coming in. There comes one great heaving wave from the deep channels of the ocean and spreads itself over sand and rock, till it is flung back and you see it receding, but not entirely. It keeps part of its possession. Anon comes another wave and dashes further up the beach, and then another receding wave, and then another forward; and so they advance and recede and continually gain, till at last they cover the strand as far as the eye can reach, and the illimitable ocean. So with the waves of truth which God has set in motion. That ocean of truth shall one day cover the earth as the waters do the deep; and you and I who do anything to advance real religion, are going hand in hand with those who advance true knowledge.

Mr. BULKLEY, of Brooklyn, after referring to what New York, as a State, has done and is doing for education, closed by enforcing the duty of earnest and faithful labor in the teacher's profession, by a consideration of the fact that some who met with them a year ago had been called away by death. Soon the Master may call for us, said he, and if our work is well done, how good it will be to enter upon that stage where we shall forever learn, and where our minds will more and more, forever, drink in the spirit of the Great Teacher.

Mr. HAGAR then offered the following resolution, which was unanimously adopted.

Resolved, that the cordial thanks of the Institute are hereby presented to John Kingsbury, Esq., for the able, impartial, and urbane manner in which he has, for the last two years, presided over its deliberations; for his eminent example of faithful devotion to the cause of education, and for his living testimony in behalf of uprightness and purity of character, and those other qualities which distinguish the Christian gentleman.

On motion of William D. Ticknor, the following resolutions were also unanimously adopted, after remarks by Dyer H. Sanborn, of Hopkinton, N. H.

Resolved, that the thanks of the American Institute of Instruction, be tendered to the citizens of Manchester, for their very generous and liberal reception of its members during the present session in this city; also to the various local committees of arrangements for their untiring and successful efforts in promoting the objects of the meeting.

Resolved, that our thanks be especially tendered to his Honor, the Mayor, to the Messrs. Gage, Wallace, Rust, Ward, Webster, and Aldrich, for their individual exertions in making our visit pleasant and agreeable to us.

Resolved, that the thanks of this Association be ten-

dered to the city government of Manchester, for the use of the City Hall, and for other civilities so liberally extended.

Resolved, that our thanks be tendered to the several gentlemen who have favored us with Lectures on this occasion, and that they be requested to furnish copies of the same for the use of the Institute.

Resolved, that our thanks be presented to the officers of the several manufacturing corporations; to the members of the Cornet Band; and to other associations for their generous courtesies extended to us.

Resolved, that the thanks of this Association be presented to the several Railroad Corporations for the usual indulgence extended to us by reducing the rate of fare to half price.

Rev. Messrs. Wallace and Gage responded briefly to the resolutions of thanks to the citizens, and cordially invited the Institute to make another visit to Manchester.

On motion of A. P. Stone, it was unanimously

Resolved, that we most cordially extend our thanks to the Treasurer of the Institute, Wm. D. Ticknor, Esq., for his successful efforts in obtaining reduction of fare on the several Railroads which have offered increased facilities for attendance upon this occasion.

After the closing remarks of the presiding officer, G. F. Thayer, Esq., the whole audience joined in singing the Doxology, "Praise God from whom all blessings flow."

The Institute then adjourned sine die.

JOHN KNEELAND, Rec'g Sec'y.

ANNUAL REPORT.

The Board of Directors submit the following Report:

Another completed year calls for our Annual Report. Several meetings of the Board have been held during the year; the customary Committee of Arrangements, for the annual meeting, appointed; and such other business of the Institute transacted, as the Directors deemed most important.

The meeting at Springfield last year was remarkable for a rain storm, which lasted during the three days of the session. Yet so great was the energy and perseverance of the members of the Institute, that the attendance increased from the beginning to the end; and we have reason to believe that the result of the meeting was one of great and permanent influence. The Lectures and Discussions were of a high character, and must have left a salutary impression on every mind. These Lectures and Discussions have been published, in the usual style, by Messrs. Ticknor & Fields, and can be obtained at the price of fifty cents a volume.

The Curators in their Report present no new facts. The Library still remains at the bookstore of Messrs. Ticknor & Fields, and requires some further action by the Directors to make it as useful as it should be.

By the Treasurer's Report, it appears that the balance on hand at the last annual meeting, was\$294.03; the receipts for the year have been \$325; the expenditures, \$268.73; making the balance now on hand \$350.30.

Respectfully submitted for the Board.

JOHN KINGSBURY.

LECTURE I.

MORAL EDUCATION.

BY GEORGE H. CALVERT.

In the big sum of earthly life, our duties to one another are the decimals which swallow up the units of all other relations. And of these the most sacred are our duties towards children; - thus primarily sacred, because the present warmth, generated in the doing of them, projects far over the future a canopy of nourishing light. Thence, as a subject for thought and effort, culture of the young remains ever as fresh and attractive as are our garden-beds in spring, re-awakened by their annual germinations. Men will tire of rose-buds and peachblossoms ere to their hearts will grow stale the budding and blossoming of human souls. Precious mysterious shoots! In what fruit they shall issue lies much with us. To our tending is entrusted this beautiful teeming growth. On our co-operation with the deepest forces wherewith God has endowed Nature, depends whether these tremendous forces shall be destructive or creative. On earth can there be a higher trust?

This trust we in part fulfil whenever we meet, as now, to consider the ever-recurring, the ever-present subject of education. By sympathy and interchange of opinion we fortify this momentous interest.

My discourse this evening will be chiefly directed to moral education, and especially to what I venture to call the higher side thereof, viz: the duty which, in the development of the young, the constitution of the human mind imposes of making the higher emotive faculties the sources of discipline.

The most sublime and beautiful of created things, cognizable by man, is his own mind. In the structure of this deep, dazzling wonder, there are high and low, - low, not in a bad sense, for the whole and every part is normally good, - but high and low as to range of function. The intellect has instruments for grasping individualities, one for each class thereof; others, of wider grasp, for seizing limited relations among them; and wider still, - wide to the degree of all-comprehensiveness, - others which bind all individualities and relations into classes. and through proximate or remote affinities, all classes into unity, and, with countless threads of causation, weave into one vast web all the multifarious phenomena of the Universe. Wanting the first two classes, - which relate to individualities and their simplest relations, - the intellect would starve for lack of food: wanting the third, it would perish from indigestion. To its healthy action all three are essential; but towards the former two the latter stands as chief to subordinates, as captain to privates. Without the broad classifying gift, the vast unifying force of the reasoning powers, all the materials collected by the others would lie forever in shapeless heaps, in chaotic helplessness, waiting to have breathed into them the life of constructive thought, whereby alone can they spring into graduated symmetrical forms, and assume the dignity of organic power.

As with the intellectual so with the affective province of the mind, the province of the feelings. Here, too, there are high and low,—the lower limited in range to the individual self, or to its shortest ties of relationship; the higher swinging the individual up into a plane so broad and soaring, that self becomes merged in humanity, and petty interests subordinated to grand principles.

In turning to account, through early culture, the richest of human treasures, the innate faculties of man, never should we lose sight of this deep impregnable law of subordination,—a law which exacts, that in intellectual education the chief lever be the REASON and not the memory, and in moral, the unselfish general feelings, not the selfish individual ones. To all, but especially to that high class of public functionaries, the professional teachers of the young, most important is it to have lively regard to this law.

To you, then, ladies and gentlemen teachers, would I first address my remarks.

To teach is a universal office. In her grand

and beautiful and simple and multiform movements, processes, appearances, from the largest to the smallest, Nature reads us silent but ceaseless lessons. From the social, industrial, religious, political fabrics of man's building, flow never-ceasing streams of instruction. From the cradle to the grave we are learners; and wo to the man who stops learning. Through the myriad ties that marry our minds to the powers of Nature, God provides an indestructible, ever-moving chain of tuition, for our daily, yearly, everlasting profit. Each one of us, as a unit in Nature, is in turn indirectly a teacher. But you take on yourselves to be direct teachers, and teachers of humanity in the warm impressible season of youth. On the steps of the very throne of the Divine Teacher you present yourselves, and sue to be his aids, his confidential assistants. That you perform well this chosen, this holy part, the first and fundamental need is, that you be aware, cordially aware, that each one of your pupils is made in the image of his Maker; and thence, that in your methods and whole bearing you keep ever present to your minds this their sublime birth and consequent sublime destiny. Reverence for the child, faith in humanity, conviction of the moral capabilities, and of the final moral purification of man, these are the teacher's best credentials. Whatever may be his aspect or conduct, however blasted he may seem by inherited perversities, by parental neglect, by malignant influences, in every pupil the teacher should behold, not the mere son or daughter of this or that father and mother, but a child of God, and, as such, a being who has in him the germs of a paramount good.

A thousand times have been emphatically uttered injunctions, warnings, as to the especial need of universal education for the prosperity and perpetuity of a Republic. I am among those who do not believe in the overdoing of instruction for whatever class of men. I cannot persuade myself that any amount of good knowledge need be a disqualification for any honest work which men have to do. To the degree that he can carry it, I would arm every man with a cultivated power of insight into every thing and every other man. The intellectual capacity of each I would develop to its uttermost. I do not conceive that there can be, under any conditions, too much intellectual light. But I can conceive of a whole large community, thus intellectualized, which shall nevertheless become subjected. Men are worthy of freedom, are therefore capable of freedom, are free, in proportion, not to their intellectual, but in proportion to their moral power. That, and only that, is the bestower of freedom. The pages of history alternately lighten or darken with the positive or negative of this truth. Look at the myriad ministers of European despotism in Church and State at this hour. They are among the most intellectual men on earth; and yet, with all their political, social, intellectual pre-eminence, they are slaves, and the jailers of slaves. schools wherein intellectual education exhibits some of its most triumphant results, - schools founded expressly, and with deep diabolical forecast, for the subjugation of mankind, and which compass their end through the most cunning circumvention of the trustful, plastic mind of youth, — these are the schools of the Jesuits, the graduates of which, three out of four, turn out — Jesuits.

The Intellect is only a machine. The mighty reason of the most gifted man, which, allied to his moral nature, makes him as a God, and to his animal nature, a ravaging demon, is, when thence uncoupled, like an unfired locomotive, - save that it is ten thousand times stronger than ten thousand steam-engines. By a power other than itself, distinct from itself, stronger than itself, is its whole illimitable strength swayed, - often as we know, carrying the load of darkest purposes, of most unwholesome The intellect, - now weighing the planets in its mighty scales, now glibly polishing a pin, now baffling the tempest with its majestic force, now contriving the pattern of a ribbon, - the sublime intellect of man, with its hundred glancing blades, is but a passive servant to do the bidding of man's feelings.

I cannot here stop to consider, how far a universal high intellectual culture would, at the present day, carry with it unavoidably a certain amount of moral culture. I will simply affirm, what no one will deny, that the influences which instantly enclasp a young man or woman, issuing thus intellectualized into the world, are more likely to be morally depressing than elevating. Nay, education itself is by most looked upon, not as the seconder of a bounteous Nature in unfolding the high faculties implanted in us, but as a ladder to worldly eminences.

That republicans, to hold their republic, should be able to watch it, and should watch it with sharpened vision, I grant. "The price of liberty is eternal vigilance." But at the same time, unless, while thus outwardly watching others, they keep from the towers of far-seeing truth and broad unselfishness, a still closer internal watch over themselves, with all their watching they will surely be betrayed; and be subjected. The great Milton,—himself so lofty a sample of a freeman,—never penned a deeper, more significant line than when he wrote,

" Or could of inward slaves make outward free."

This inward freedom it is that liberates. elements hereof are potent in the young. Children yet float in the Infinite, whence they come: they are not yet tethered to the finite. Hence their joyousness and springiness. The circumvallations of custom bound not yet their range; passions perverted have not yet clogged their swing; the frosts of base interests have not chilled their longings. Freely they build out into the Universe. From their fresh souls hopes well up unchecked by rude experience, and make life to them an earnest sport, a passionate dream. The highest part of the teacher's function is to cultivate the best of these aspirations, these selfless longings, so that the guiltless dreams of youth grow into realities in manhood. They can so grow; for, the desires of the pure are promises made by God. Around the young there is an atmosphere of moral health, which the teacher can, and which it should be his first duty to cherish and deepen. Hereby you keep them free: you float them into life so buoyant, that they shall shake off at least the heaviest of the weights which the world hangs on the feet of us all, to pull us down into the mire. You have it in your power to establish between you and your pupils such a relation, that in your presence they shall feel not only not under restraint, but more free than elsewhere. From you there may flow upon them a warmth that shall keep their best emotions fluent, their cleanest motives active. By you may be so skilfully encouraged their superior powers, that when with you the influence of these will be ever uppermost, and thence the pupils be possessed by, and learn the deep blessing of that sense of freedom and strength which ever attends their supremacy. From truth and love is derived this divine strength, the only unconquerable strength. To the higher nature of the child appeal should always be made. By ruling him in the school-room through his nobler impulses, you teach him to rule himself through them when he leaves the school-room: you teach him self-rule. Let it not be your personal will that he obeys, but the will of the moral law, speaking and acting through you. In your dealings with the child make yourself the executor of divine justice, the dispenser of divine love. Hereby you foster and strengthen in him those supreme attributes, and unconsciously he will learn to deal to others what has been dealt to him. Only the high can act on the high. Is generosity ever an offspring of envy? Is hate a soil to grow disinterestedness? Darkness cannot generate light. To educate means to draw out, to unfold. No man, no community ever was unfolded through the animal nature. In national as well as individual growth, the non-animal is the agent of progression. The first condition of progress is control of the animal by the human; and to attempt with the young to rule the human through the animal, is to pervert the office of the educator, to degrade humanity, to confound the order of God, to bring back chaos.

"The child is father to the man,"

sings the thoughtful poet; and to make him the father of the better sort of man, to get out the best man that lies enclosed in him, moral responsibility must in the child be established as the rock whereon alone can a manly character be solidly built. By every means in your power kindle and feed the higher lights in the heart. Fires built under the caldrons of self-interest, of jealous ambition, of personal fear, raise an obscene suffocating smoke, which darkens always, and in some natures extinguishes the lights above. Appeal habitually in your discipline to the lower motives in the child, and these will erect themselves in his mind as the chief motives of life's action; and thus, in fervent, swelling, assimilative youth, will be engendered a low habit of mind, the fatal brood of which will be, in manhood, a low habit of conduct.

But one fear should be cultivated in the child:—no; it is not the fear you are thinking of; it is not the fear of God; towards God the child should have no other feeling than love. The fear I mean,

is fear of itself, - fear of self-condemnation. The most terrible of fears is this, at the same time that it is the only elevating one. The fear of anything or any person out of itself, is always to some degree a lowering feeling. The child that directly fears its teacher or parent, - and not indirectly, as one whose displeasure is proof of its own moral delinquency, - but directly fears him, that is, fears him as one who can inflict deprivation or punishment, is by such fear demoralized. Broadly I state this position, and unconditionally. That with defective organization of schools, from whatever cause, fear is had recourse to, from the want of full means to apply the pure moral law, proves defect in the organization, not in the principle I advocate, - a principle derived from the logical symmetry, the hierarchal structure of the human mind.

Observe that in the art and practice of education we have reached a point where unconsciously, but most significantly, has been dropt the term master. We have now only teachers, a better and a higher name. And the less you have to enact the master, the better will you be able to attain the ends of the teacher. If you can bring a school into such healthy condition as to be self-governed, instruction will be for yourselves easier, and for the pupils more thorough. Through the serenity of the moral atmosphere more surely and more quickly will your intellectual messages reach their aim.

The highest and strongest power on earth is the moral power. Where life is best it is regent. Of what it can do in the school-room we have all witnessed, no doubt, brilliant illustrations, - cases where the same school or class, on passing from the control of one teacher to that of another, has passed suddenly from disorder to order, from sullen disobedience to smiling obedience, from constraint to freedom; and the seemingly untameable, perverse and rebellious of the pupils have been stilled into cheerful docility. I have myself witnessed or experienced several such examples, and among them, one of remarkable force and beauty, given by a lady, who from the noblest motives, ascended out of the ranks of fashion to fulfil the duties of the high calling which was peculiarly hers; and, devoting the twenty best years of her life to keeping a boarding-school, so kept it, that all who entered its doors, found a home of such endearing geniality, that the hour of quitting her roof was their only hour of pain; and whose influence was so warming and purifying, that even cold and barren natures felt it in after years, and the many scores of others, who passed under her benign discipline, came out as if sanctifying hands had been laid on them, and into their inmost hearts had entered a heavenly blessing.

Cases like this have hitherto been the exceptions in academic practice. They nevertherless prove the possibilities of moral discipline,—a discipline whereby men and women are lifted into freedom, and whereby therefore alone are men made manly and truthful, and women dutiful and pure.

But that these or any other principles of education become the soul of a living practice depends not primarily on teachers. They are agents and ministers of a power behind them, higher, stronger than they, namely, our whole republican community of adults. Briefly, then, what are our duties to-day toward education?

The noble-minded, deep-souled German, Jean Paul Richter, opens his great work on education, the Levana, as follows:—

"When Antipater required of the Spartans fifty children as hostages, they offered him in their stead a hundred distinguished men. The Spartans thought justly and sublimely. In children all futurity is present to us, into which, like Moses into the promised land, we can see, but cannot come; and at the same time they renew before us the primeval age; for the children last arrived on the earth bring with them into the world the Paradise of our first parents. Thus (according to Bruyn) the children of the Samoviden are beautiful, and only grown persons ugly. Did there exist a complete and all-powerful Art of education, and were those who educate in unity with themselves and with each other, the immediate, and through it, the more remote futurity, of which we can now see so little, would be much more beautifully in our power. For, the other means with which we can act on the world,deeds and books, - we apply to our equals, already formed and hardened: it is only with education that we sow on a pure soft soil, and what we sow is either poison or honey; and as the Gods are said to have descended to the first men, so we (physically and intellectually giants in comparison

with children) descend to the little creatures and form them great or little. It is touching and sublime, that before the teacher are crawling, as sucking babes of his milk-glass,—the great spirits and instructors of futurity,—that the satellites now moving round him are to be future suns. Thence is apparent the importance of his part, as he can neither know, whether the being he has before him to unfold or distort, is to be a future demon or an angel of love or light; nor foresee on what perilous points of futurity the magician, who is playing before him in the guise of a child, will with a giant's power take his stand in the world."

In these high-ranging sentences the wise German thinker shadows forth the inexpressible preciousness of the young, the incommensurable power of education. Education is a great human privilege. The animals below man have no capacity to be educated: they are trained. With the noble faculties proper to man, the faculties that constitute him man, - superinduced as it were on the animal, - begins the vast function of education, Remark, that the lower animals are disciplined through their appetites and fears. The learned dog performs his feats through dread of the whip and hope of a meal. Man, too, is an animal, with appetites, - powerful, healthful, indispensable constituents in his prosperous existence. But if, as with the dog, you make these appetites his incentives to action, you make those the fulcrum wherefrom to set in motion his whole passionate being, whether in the school-room or out of it, you do not unfold the man, you train the animal; you subordinate the man to the animal, and thereby you defile, you subvert, you paralyze the man.

Our necessities, our labors, our interests, our outward relations call into play, exercise, stimulate the lower nature all-sufficiently. To develop, to brace the higher, ought to be the part of education. Schools, which only school boys to be accountants, or fit them for college, do but the lower part of their duty; the higher part is, to fit them to be men,—men in the pure sense, that is, moral agents. And this part left undone, when boys arrive at man's estate, they are not men in this true sense,—they are intellectual animals; whereof there are so many at large, that even from the picked places of social, political, ecclesiastical eminence, they grin and growl at us.

What is it that, with her deep, tremulous, infallible instinct, the mother most dreads for her boy? Sensualizing influences. Can these be resisted, be escaped? Can the street, the wharf, the stable, the play-ground be purified? In the end even that can be; and by the very means, the only means, valid to season the young against the virus of their miasma. This means is, the antidote of inward purity,—a moral safety-lamp burning in the inmost self, carrying which, the youth walks harmless through paths where, without it, he had been saturated with poison. By multiplying these selffeeding lamps, so purged, might finally become the general moral atmosphere, that the infected localities, now perilous to youth, would be enveloped in, and disinfected by, the universality of good air. Only through youth can this purgation be wrought, and that, by bringing to bear on the young all the possible forces of education.

My friends, with just cause we rejoice in the rapid development and practical success of our public schools. But even greater cause of joy than is found in present fruits have they, who on that success build a higher hope, and believe, that our system of public instruction is yet in its infancy. In it there is latent an inexhaustible power of beneficence, strong and wide enough to embrace all the angelic legions of youth. The nucleus out of which can be evolved a complete apparatus of education, - as complete in the breadth of its application as in the perfection of its details, - we have in our Normal Schools, Institutions which, without being overbold, I will call the most productive in the State, and which therefore we cannot too cordially cherish.

Teachers, as well as poets and artists, are born. In laying the deep foundations for an ultimate harmonious society, Nature supplies in fitting measure the educators of youth. Make these schools for the education of teachers what they may be and ought to be, and into them you will attract those who feel themselves to be thus organically endowed. Like waters through the earth's bosom to a mountain spring, thither will they silently travel, and sparkle there, to issue thence in streams of pellucid life to the expectant fields where sprout the open, glad, soul-born wants of youth.

It seems a deplorable fact, that few parents are capable of bringing up children. I say seems; for though a fact, it is not a deplorable fact: Nature has no deplorable facts of so large a compass. The deplorable part is, that from her palpable everrepeated lessons we will not learn; and taking the hint from this parental incapacity, provide much more fully and thoroughly for the education, especially the moral education, of all classes and ages of the young, from prattlers of three years to eager youths of twenty. Nature designs that most men and women shall be parents; but Nature does not fit most parents to be educators. Think you I am libelling parents, especially mothers, in thus denying to the majority of them the faculty to perform what is deemed their first duty? Look into the circle of your acquaintance. Not one in three will you find capable of doing this duty, and not one who entirely does it. Those mothers who are naturally capable, are conventionally incapable through the pressure of other duties and occupations. I am not speaking of instruction, - all children are now sent to school, - but of personal ' discipline. The broad fact is, - especially in towns, -that, for at least half the time, when not in school, the children of the rich and well to do are left to hirelings, the children of the poor are left to themselves. "The children of the poor," says Charles Lamb, "are not brought up; they are dragged up." The preservative and holy power of parental authority, in the cases where parents have the gift of moral education, is an intimation, a demonstration,

of what is possible, and prompts us to gather under the control of educators thus gifted all children. The few who bring to the school the good of benign home influence, will then find there that influence continued; while to the many it will be supplied.

Now, not a child, not one, has either the moral or intellectual culture whereof it is capable, and for which Nature gives it a craving. And if the most privileged have it not, cannot have it, what must be the deficiencies of the majority? If the well-watched, who are few, escape not temptations and noxious influences, what must be the exposure of the unwatched, who are many? Glance back, each of us, on our track from childhood into manhood, and the most favored will shudder at the precipices over which he has hung, at the cold, dreary, noisome passages through which he has groped. All this can be changed. To our children we can give securities, equipments, which ourselves have not had. An exalting thought it is, that man has such prolific conscious power, that he can make the future better than the past. The way to do this great thing, this greatest of things, is, more humanly to unfold the men of the future, that is, the children of to-day. Meet the demand they make on you. They implore you for protection, for guidance. They cry to you to feed their many hungers. With burning thirsts for knowledge, with godlike capacity of good, Nature gifts them. Second her benignant intents, by surrounding all children with the influences and appliances that

shall call out and exercise their vast and various powers in the order that God has stamped them. By means of schools of the right sort, and enough of them, you can do it. There should be schools, public schools, for the whole childhood and youth of every community; - schools, with corps of sufficient teachers, - graduates of Normal Schools, whose inborn vocation it being to teach will themselves be happy in teaching, and thence, as a direct assured concomitant of their joy therein, will make their pupils happy, (that is, possessed by that deep moral content, which is at once the parent and child of good,) and who shall be so numerous and various, that supervision and subdivision shall be as complete as Nature wishes them to be : - schools, established in buildings planned with a full conviction of the all-importance of pure air, and of the need of many distinct compartments, furnished with the best apparatus, and, what is too much overlooked, made beautiful, inside and out,-for beauty is itself a mighty educator; - schools, to which the inmates shall come earlier and stay later, and yet, from the alternations in intellectual exercise, and the wisdom in the modes and discipline, in doors and out, be never wearied; - schools, whose every moral and intellectual good that our children can take in, (and what a field this embraces,) they shall take in; and where the methods, by reaching the deep, beautiful possibilities of nature, should be so perfected, that to learn would be a daily, hourly pleasure, and therefore thoroughly profitable; schools, in which the growing mind shall dilate, as,

delighted, it learns its responsible relations to the Universe, and, taught everywhere to discern Law, shall more and more, with its growing strength, feel and perceive the blessing of obedience to law, and thus, while intellectually illuminated with the highest light, be morally elevated, by being brought spontaneously to aspire towards the divine source of all law.

In the purification and pacification of society, such schools would outdo all your Legislatures, your Courts, your Prisons. They would undermine the grog-shop, the brothel, the jail. They would give a sublime illustration of the adage, — an ounce of prevention is worth a pound of cure. Form the young, — that is, help them to put on the noble form whereof God has given them the affluent elements, — and you will not have to spend your substance in trying to reform the adult, through penitentiaries and treadmills.

Our life is a many-handed, many-minded work; and of this immense work the outcome is, the vast sparkling fabric of present civilization. What work of Christian men can be so procreative, so beautifying, so solid, so hallowed, as work on the heirs of all our labors and our life? Round them gather hourly our hopes, our affections, our aspirations. Let our best intellect devise how best to unfold all their deep countless wealth.

Of a self-governable society a generous foresight is an inherent attribute. A genuine Republic, to maintain its genuineness, must purge and improve itself endlessly, ever stretching over the future a practical benediction, the possessors of the present bestowing on the heirs of the present the blessing of a higher culture. The stay of monarchies and oligarchies is the ignorance of the multitude: the stay of republics is universal knowledge; but this is only attainable through close alliance between intellectual skill and active moral consciousness. Thence no citizens more cherished, more honored, should a democratic community have than its teachers; no edifice more costly, more beautiful, more perfect, than its school-houses. To them we should be able to point, and to the stranger say, -"These are our proudest monuments, - monuments keeping us in mind, not of the dark and pulseless past, but of the luminous, palpitating future, these are our holiest temples;" and towards the inmates every citizen should be a mother of the Gracchi, exclaiming, - "These are my jewels."

Ye who think I am building school-castles in the air, imagine a report of the present condition of our public schools presented as a project, a hope, a remote possibility,—presented, not to Asiatics, but to our own immediate predecessors, to the American parents and elders of 1805. Who doubts that they would have scouted it as an inane vision, a preposterous impossibility. Between what then was and what now is, the chasm is not wider than between what now is and what may be, and may be in much less than fifty years. Fear not, despise not, ideal presentments of life's possibilities. Nought that man has ever done, but first lived in his brain as idea; and the more aspiring his ideas the higher

his life. The Ideal is the most fruitful mother on earth,—the mother of the real. All that man has contrived, all that he has invented, all that he has created, is her progeny. And man's thought is then most creative when most in co-action with God's thought. Where can it breed more fruitfully, more radiantly, than on the hearts of children? "Of such is the kingdom of Heaven." With such, then, what may we not make of the earth?

"Heaven lies about us in our infancy."

Project this heaven into mankind. Is the opening of human life not its dawn? This morning light, shall it not wax stronger as it mounts? Let us say that it shall, and it will. This heavenly illumination we have the power to perpetuate, and thus through children re-edenize the earth.

" "Heaven lies about us in our infancy."

Keep it about us.

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LECTURE II.

SOME OF THE ERRONEOUS OPINIONS THAT ARE PREVALENT IN THE COMMUNITY UPON THE SUBJECT OF EDUCATION.

BY DANIEL MANSFIELD, OF CAMBRIDGE.

Mr. President and Gentlemen of The American Institute of Instruction: —

In the laudable desire of your Executive Committee to cater for the tastes of all, the coarsest fare could not be wholly omitted, and an humble part has been assigned to me. Selected as a teacher, and because I am a teacher, acquainted with the workings of the school-room, I am aware that the invitation was given in the expectation that a practical subject would be chosen and be treated in a practical manner. But as I continually witness the unsatisfactory results of my previous discipline and methods of instruction, I become entirely dissatisfied with my own course, and almost daily inquire, "Who will show me a better way?" How

then can I, with any confidence, or with any propriety, recommend that course to you?

I propose, therefore, to offer a few considerations on what I regard as Some of the Erroneous Opinions that are prevalent in the Community, on the Subject of Education. This topic will admit of a somewhat practical treatment, and I trust it may not be entirely devoid of interest to professional teachers. Satisfied that our opinions will differ widely in many particulars, I hope to throw aside the dogmatism incident to our calling, and present my views modestly, and at the same time with entire frankness.

I. As to the Objects of Common School Instruc-

If the question were directly put in regard to these objects and a definite answer required, there might be a unanimity of reply, while there would be a great diversity in opinion. Perhaps no one would deny that the great object of common school instruction is intellectual culture; and yet the prominence given to moral instruction in reports of committees, in educational journals, and in lectures before Teachers' Institutes and Associations, would lead us to infer, that the cultivation of the heart was the great purpose in the establishment of common schools. In respect to the greater importance of this object there can be no difference of opinion; indeed, its importance cannot well be over-estimated; and yet, I maintain, that houses have been built and furnished, teachers employed, and schools established, mainly for the cultivation of the intellect, and not of the body or the heart. That instruction in morals should be given no one will deny, but when, how much, and in what manner, are questions upon which no two will agree, and which no one can satisfactorily answer. To appropriate a fixed amount of time, or to assign special hours for teaching the principles of Justice, Truth, Love of Country, Humanity, and Sobriety, without regard to the circumstances or feelings of teachers and taught, is of questionable utility, to say the least; and in my judgment, all that can be required or expected of teachers, is, that these principles should be instilled into the minds of their pupils as occasions may offer, and that they should be doubly enforced by the silent but powerful teachings of a pure example.

Let me not for a moment be understood as undervaluing the importance of moral instruction. It is far better that our children should graduate dunces, than that they should become adepts in cunning, deceit, and crime. The man who apprentices his son to a mechanic, or places him in a counting-room, does so for a special purpose; that purpose is not to make him truthful and good, though the father would a thousand times prefer that he should grow up an honest man, than to have him the readiest accountant, or the most skilful artisan. There is no agreement, expectation, or desire, that he shall receive daily a certain amount of moral instruction; but it is expected that the "unconscious tuition" of all his surroundings shall be of a moral

nature; it is expected, that he shall have before him a constant example of truthfulness, integrity, and uprightness. So let it be in school. And, indeed, what better way is there for a teacher to impress upon his pupils the principles of justice, for example, than by being rigidly and conscientiously just in all his dealings with them? How better shall he make them truthful, than by giving them a living example of truth in himself? In one word, how better can he make them models of excellence in all that is lovely and of good report, than by so living that "The daily beauty of his life" shall make all vice, all wrong, "seem ugly"?

II. False Views of Discipline.

On this point I take the position that the discipline of a school like that of society, should be preventive and reformatory; and herein I differ in toto from those who believe that the great object of punishment should be the reformation of the criminal, and not the prevention of crime. In the eye of the law, the teacher is regarded as standing in loco parentis, but this place he holds only to a certain extent. If, for a limited time, and for a special purpose, the authority of the parent can be delegated to the teacher, the affection of the child cannot be so easily transferred, nor can the teacher, by any possibility, be placed in the favorable position of the parent for the exercise of control. The child is not so ready to admit that Law is the perfection of Reason, especially when it interferes with his inclinations and desires; and in spite of its teachings, he will regard the authority of his parent as more binding than that of the teacher. And were it not so, how could the head of a school with from one to six hundred pupils under his charge, deal with each case of discipline that arises, as the parent may do, who has under his care, at the most, from one to six? While, therefore, the discipline of the parent may be reformatory and thus preventive, I repeat, that the discipline of a school, as of society, should be first for the prevention of wrong, and secondly, for the reformation of the wrong-doer. There was much point, as well as the embodiment of a great principle, in the reply of an English judge to a criminal who indignantly asked if he were to be hung for stealing a horse: "No," replied the judge, "you are not to be hung for stealing a horse, but that horses may not be stolen."

But there is a very prevalent opinion in the community that everything connected with school should be made pleasant and agreeable to the child. In a recent number of a paper published in one of the largest cities of Massachusetts, the doctrine is thus laid down: "What a child will not learn willingly, had better not be undertaken at all. A child forced to study is only disgusted, not taught. The true method is in the choice of studies to consult the child's taste, and in the amount, his physical and mental capacity." To the latter part of the proposition, that in the amount to be taught, we should consult the physical and mental ability of the child, no one will object.

But carry out the doctrine that he shall learn nothing that is not to his taste, nothing that he does not learn willingly, and what, I ask, will be the sum of his acquirements? I am not now speaking of exceptional cases. Schools are not established nor courses of study marked out for them. But of the great body of children who compose our schools I do say, that if they learn nothing except what they learn voluntarily, their attainments will be beautifully small indeed. And I know of no theory in education however false, that has less truth for its foundation than this. So far is this from being true, that most persons on reflection would admit nearly all the processes and incidents of a right education to be naturally disagreeable and irksome to a child. To say nothing of military discipline and death-like stillness, which I would by no means recommend, all will acknowledge that a certain degree of order and quiet in school, is absolutely necessary for the accomplishment of any good. Now this degree of quiet cannot be obtained without placing upon the child restraints that are naturally irksome, and against which his spirit constantly rebels. How many children are willing to confine themselves or to be confined to a certain position or even to a particular seat for any length of time? How many will voluntarily isolate themselves from surrounding objects and boon companions; will voluntarily forego the pleasure of playing pins, trading jack-knives, and cracking jokes with their neighbors? What indeed would the school-room be where the pupils

were allowed to consult their own tastes, but a scene of

"Mirth and youthful jollity; Quips, and cranks, and wanton wiles, Nods and becks, and wreathed smiles, Such as hang on Hebe's cheek, And love to live in dimple sleek; Sport, that wrinkled care derides, And laughter, holding both his sides."

And the same principle holds good in the preparation of lessons and the attainment of knowledge. No doubt the child, who has once learned to read, may take great pleasure in perusing the adventures of Robinson Crusoe, the Story of Jack the Giant Killer, or the beautiful and classic melodies of our much esteemed Mother Goose. But what is there attractive to him in the multiplication table, except, perhaps, the music to which it is sometimes set? How many children will hang with delight over the columns of a spelling-book, the facts and definitions in Geography, the conjugation of a verb, and the declension of nouns and pronouns? No; the acquisition of knowledge requires application, labor, hard and persevering labor, and to say that scholars naturally take pleasure in it is to contradict the teachings of our whole experience

But let not this be regarded as too sombre a picture of the studies and duties of school life. Nothing in this view is inconsistent with positive enjoyment and delight. Is not the same thing true in the community and with children of a larger growth? Every morning the father goes forth with a cheerful heart to the labors of his farm,

his work-shop, or his counting-room. The toilsome duties of the day are performed, not only without complaint, but without a thought even of their hardship, and he returns at night doubly happy in the consciousness of duty done, and the anticipated welcome home. Yet how few would have the resolution to go forth to discharge the duties of life, were it not for the divine command, "In the sweat of thy face shalt thou eat bread"? But the same Being who gave the command, has wisely ordered that we shall find both health and happiness in the performance of labor that would be shunned, were it not laid upon us as a necessity.

So the school-room, notwithstanding its duties and its restraints are distasteful to the young, will ever be regarded by them as the scene of their happiest hours. And as they leave its pleasant walls and go out into the busy scenes of the world to grapple with its stern realities, they will often, very often, sigh for the return of their school-boy days; and around the humble roof or the stately edifice where they received their early education. will be clustered some of the sweetest associations of life. And when in later times, their locks whitening for the grave, and their labors almost done, after years of separation, they look again into the smiling faces, and grasp the warm hands of those who were dear to them in childhood, who played with them in the brook, and who sat by their side in the little weather-stained school house under the hill, then will there come thronging back upon their minds and their hearts, in all the freshness of early morning, the most sunny memories of their most sunny days.

If the view which we have taken be correct, it is evident that punishment must sometimes be necessary in the government of a school. It would be useless to inquire what may be done in that good time coming, when teachers and pupils shall all be perfect; but regarding schools as they are and not as they should be, as we find them and not as we would have them; it may be safely affirmed that penal discipline is a necessity, - a necessary evil, if that phrase be better liked, - but still a necessity in the system of public school instruction. Now in reference to one form of punishment, that of the infliction of bodily suffering, there are prevalent some very foolish notions, to give them no harsher name. The opinion has obtained to a considerable extent that this method is degrading and debasing; while the soul, the immortal part of our nature, may be full of corruption and all uncleanness, the body, its frail tenement for a day, is holy, sacred, and inviolable. With this notion I have no sympathy, and but little patience. I am not arguing for the frequency or severity of this form of discipline. I am ready to admit, without argument and most cheerfully, the claims of all the higher motives that can be, and should be, brought to bear in the management of childhood. I am only contending that when discipline becomes necessary, a proper inflction of pain is not only the simplest and most efficacious form of punishment, but is also far less objectionable

than the thousand and one methods often resorted to by teachers, to avoid the odium of corporal punishment. On this point let us take the testimony of the first Secretary of the Board of Education. In treating of this subject, he remarks of a class of teachers, that they "have discarded what they call corporal punishment, but have resorted to other modes of discipline, which, though they may bear a milder name, are, in reality, more severe. To imprison timid children in a dark and solitary place; to brace open the jaws with a piece of wood; to torture the muscles and bones by the strain of an unnatural position, or of holding an enormous weight; to inflict a wound upon the instinctive feelings of modesty and delicacy, by making a girl sit with the boys or go out with them at recess; to bring a whole class around a fellow pupil to ridicule and shame him; to break down the spirit of self-respect by enforcing some ignominious compliance; to give a nick-name; these and such as these are the gentle appliances by which some teachers, who profess to discard corporal punishment, maintain the empire of the school-room: - as though the muscles and bones were less corporeal than the skin; as though a wound of the spirit were of less moment than one in the flesh; and the body's blood more sacred than the soul's purity." This testimony is important as coming from an impartial witness; from one, who certainly had no love for corporal punishment, and who has done more, perhaps, than any other to bring it into disrepute and disuse.

Now what is there in the infliction of a little pain upon the palm of the hand for example, that is in the least degree debasing or improper? If inflicted judiciously and in a right spirit, it causes only momentary suffering, and produces no injurious effect upon the body or the mind. Let a candidate for punishment be allowed to select between this form and one of the objectionable modes just mentioned, and he would be almost sure to choose the latter; and for the same reason that a patient will suffer for weeks with the toothache or a festering wound, not having sufficient courage to meet the cold iron of the dentist, or the keen knife of the surgeon.

Let me, before leaving this subject, guard against the danger of misapprehension. 'I am no advocate for frequent punishment, and he, who is obliged to resort to it on every trifling occasion, proclaims his own incompetency in unmistakable language. position is simply this; that in schools as we find. them punishment is sometimes a necessity; and that when it becomes necessary, the infliction of bodily pain is one of the simplest, most efficacious, and least objectionable, of all the forms that are usually adopted. I am aware that this is an unpopular doctrine, and may subject me to the suspicion of belonging to the ante-diluvian age. But the view which has been presented is honestly entertained, and I have only to say to those who differ, " Strike, but hear."

III. The Character and Use of Text-Books.

It is natural to think that a man who excels in teaching any particular branch is the best fitted to write a text-book in that department. Such is the opinion which almost any one would form on first view; farther reflection, however, may modify it materially. Uncommon success in any department is to be attributed to the degree of attention bestowed upon it, to the peculiar method of instruction adopted, or to both. So far as it depends upon the greater amount of time devoted to any branch, the teacher's success has nothing to do with the question under consideration; but the very peculiarity of his method, however successful in his hands, disqualifies him, in my judgment, from writing a text-book for others. Such an one could not, or rather would not, write a book without having it embody his own views and his own peculiarities; and though the mode of instruction presented be the very best for himself and for others who can heartily adopt it, yet it must act as a perpetual cramp upon all those who have a way of their own. To make a good text-book, requires a perfect knowledge of the subject, and a large share of practical common sense. The work should contain the principles of a science, simply, clearly, and concisely stated, leaving each teacher free to adopt his own method in the presentation of them to his pupils.

But very different opinions exist, and the most erroneous views prevail,—if they be erroneous,—in reference to the use of text-books. Because

they have been in some instances, — perhaps, many instances, — abused, so much ridicule has been thrown upon their legitimate use, that it has now come to be considered discreditable for a teacher to ask a question or receive an answer in the language of the book. In my estimation, much of what has been said and written on this subject is founded on error; and I propose to discuss the question in as simple and brief a manner as possible.

And first, what do we understand by a textbook? No better definition can be given than that of Webster: "A book containing the leading principles or most important points of a science arranged in order for the use of schools." This, then, is just what is meant when the term is used in reference to schools. Now in the use of these books it is objected by many, that a teacher should require his pupils to commit the subjectmatter to memory. But can a pupil acquire anything save a mere smattering of a science without fixing in his mind the leading principles of that science? It is true the book may contain many illustrations and many facts designed for reference only. These it may not always be best for him to learn: but in this respect, something must be left to the judgment of the teacher; or if his judgment cannot be trusted, the remedy should be found not in removing the book, but in removing him. But it is contended that text-books are imperfect, and very far from what they should be. The same objection, however, may be urged against teachers;

and an intelligent committee, with such a multitude of books at command, will find little difficulty in selecting such as are fully equal to the average ability of those who are to use them. And I think it may be laid down as a correct principle, that so far as a man is qualified to write a book on any science, he is qualified to determine what are its leading principles, and what it is the most important for the child to learn.

So with reference to asking questions, some of us old-fashioned teachers have been so much ridiculed for being in 'leading strings,' that we are now half ashamed to be seen casting furtive glances at the bottom of the page or the end of the book. But where is the harm of having questions, even printed questions, to accompany the text? Is it not well for a teacher to look over the lesson before recitation, and determine among other things what questions will most thoroughly test the fidelity of his pupils in the preparation of the lesson and their knowledge of the subject? But during recitation the care of the school is on his mind, and his attention is liable at any moment to be diverted. Why then may he not, to assist his memory, note down the questions which he thinks it most important to ask? And if his brother teacher thinks them well adapted to the end, why may he not take a copy for his own use? or, indeed, if it be more convenient for all, what possible harm can there be in putting them into print? Now, as the competent author of a scientific work best knows what principles are of the greatest importance, he can most properly frame such questions as will best draw out the leading points of his own text.

But it is often found on examination that a scholar will answer questions very promptly, perhaps, in the language of the book, and yet be entirely ignorant of all those facts and principles. which it is really important for him to know. This is too notorious to be denied, and if it is found to be the case with all scholars, or with scholars generally, it will be just to charge the fault upon the teacher and his method of instruction. some experience and observation, I am convinced that a considerable number of the pupils in each of the classes of all our large schools do not understand, and are not capable, with the best instruction, of understanding fully the subjects which they are taught. By this assertion it is not meant that in Grammar, scholars should be expected to make themselves masters of the language, or in Arithmetic, that they should become perfect mathematicians. It is simply meant, that a portion do not and cannot understand the principles as far as they go. If the branch be Arithmetic, and they advance through fractions, that subject will be but imperfectly comprehended; and the same can be said of percentage, or any other rule that may be named. And this arises from the necessarily imperfect classification of our schools; since it is impossible to form a separate class for each degree of ability or attainment. If this be so, the appearance of the minority will not depend upon the manner or the character of instruction; but every class will contain a sufficient number to condemn, in the mind of a casual or superficial observer, any teacher or any method that may be adopted. That scholars, therefore, should sometimes repeat the language of the book like so many parrots, does not, I conceive, necessarily prove that they have been wrongly taught. On the contrary, what they learn in this manner, may be considered as so much clear gain; for by no other method would they learn anything. And the principles so imperfectly comprehended now, will perhaps become fully understood, when applied to the practical duties of life.

It must not be supposed, however, that I wish scholars to recite all their lessons in the language The rules of Arithmetic and Gramof the book. mar it is well for them to learn in this manner: while in most of the other branches, it is better that they should use language of their own. scholars who are required to commit to memory the thoughts of an author, usually prefer to do it in his very words; and it has been my object to show that they are not necessarily ignorant of the subject, or that they have no ideas of their own, because they happen to employ the exact language of the Neither should the teacher confine himself to the particular book which may be used in school; on the contrary, he should draw his knowledge from all available sources, and freely impart it to his pupils. But I do think that a regular lesson should be assigned from the prescribed text-book, which they should be required to learn thoroughly; and that those who have faithfully prepared the lesson

assigned, are the only ones who are entitled to receive, and the only ones who can properly appreciate, any collateral instruction.

IV. The Teacher's Duties and Position.

In reference to these points, the erroneous doctrines which are prevalent in the community are entertained to some extent by teachers themselves. The opinion too generally obtains that our duties are limited to the school-room and to six hours a day. Nothing could be farther from the truth, though teachers sometimes encourage this belief by professing to leave behind them all the cares and all thought of the school-room even, when its doors are closed upon them at night. Not only so, but this course is sometimes urged upon us as a duty, that we may be properly benefited by a relaxation from labor. But this is a very short-sighted view of the case. What is it that makes a teacher's position exceedingly trying and laborious, as all acknowledge it to be? Not the confinement of six hours a day certainly, for in this regard it has the advantage of nearly every other calling in life. Not the mere labor of instruction, either, for this of itself is comparatively light and unimportant. Not the trials and perplexities of the school-room even, great as they are, if they end as well as begin with the morning or afternoon session. Who would not submit to its confinement, perform its labors, and endure its trials, for the compensation received, inadequate as we believe it to be, if the thirty hours a week were the beginning and the end of all its

difficulties? No: it is the sense of responsibility, that is constantly weighing down the conscientious teacher; a responsibility that he cannot throw off if he would, and that he ought not, if he could. It is the continual anxiety preying upon his mind; an anxiety to know what his duty is, and how he shall best discharge it. It is this which so often sends the teacher home with an aching heart to a supperless evening and a sleepless bed. Verily, the teacher, if any one, can respond to the language of Solomon: "Every heart knoweth its own bitterness."

But some teachers go farther and object to the discussion of educational topics, of modes of discipline and methods of instruction. Let us hear nothing of school matters now, say they; let nothing be done to remind us of our trials to-day or our duties to-morrow. Strange doctrine is this certainly, and if it be true as well as strange, our profession must differ widely from every other calling in life. Let two or more individuals of the same occupation meet together, and after the usual compliments have passed between them, they will instinctively commence the discussion of questions pertaining to their employment. There is, I believe, no exception to this rule; it is as true of the highest calling in life as it is of the lowest, of the meanest as of the most honorable. And how can it be otherwise? It is "out of the abundance of the heart that the mouth speaketh," and when individuals have a great common interest in any matter, it will form the subject of conversation as well as of thought.

Of our own profession it is pre-eminently true, that success depends largely upon the interest felt, and the enthusiasm with which it is pursued. How then can the teacher, burning with zeal, confine it to his own breast, or more wonderful still, lock it up within the walls of a school-room? It cannot be done. I would not speak too confidently on this point, but in my judgment the teacher who does, or who can throw off all thoughts of his school when he leaves its walls at night proclaims his own unfitness, and is unworthy the name he bears.

But the most mistaken opinion prevails in regard to the teacher's position, and this error is shared also to a considerable degree by teachers themselves. So much has been said and written of the honor and dignity of our calling by those not engaged in it, that some of us have come to believe that we really occupy an elevated position in the The Rev. Dr. Channing uses the community. following language in reference to this subject. "There is no office higher than that of a teacher of youth, for there is nothing on earth so precious as the mind, soul, character, of a child. No office should be regarded with greater respect. The first minds in the community should be encouraged to assume it." " Much as we respect the ministry of the gospel, we believe that it must yield in importance to the training of the young." Such was the opinion of one who undoubtedly felt and believed all that he expressed, and who would gladly have brought the community up to the same standard English language in endeavoring to find fit terms to express their view of the importance and nobleness of our profession. It does not become us of course to lower the estimate which they have placed upon it; though modesty might forbid our assigning it so high a position. Indeed, we believe it is impossible to over-estimate its importance; and in regard to its dignity and nobleness, in and of itself, we believe all to be true that has been claimed for it. But beyond this, Vox, et preterea nihil. The honorable position which has been ascribed to our calling, has, in my judgment, no existence, except in the imaginations of writers and lecturers on education.

I am aware that, by taking this ground, a teacher subjects himself to the suspicion of being influenced by some private grief, or disappointed hopes. But I repel the imputation of such unworthy motives. Compared with many of my brethren, the "lines have indeed fallen to me in pleasant places;" but the opinion advanced has been forced upon my conviction by the experience and observation of several years. It is true that a teacher, if a very learned or scientific man, will be highly honored, and his opinion will carry great weight wherever he is known; but this is because of his superior ability, or scientific attainments, and not because of his profession. So, also, if he has a peculiarly social turn, and possesses those qualities of mind and heart that make a genial companion, he will be welcomed in any society to which he may aspire,

and this not because of his calling, but in spite of it. When a minister of the gospel is installed over a church and society, he is by the very act placed in the most agreeable relations to his people, and a position of marked respect and honor is by universal consent assigned to him in the community. The question of his being deeply read in theology, has nothing to do with the warm welcome which he everywhere receives in his parochial His eloquent sermons and his eminent piety are not thought of, even, when house-warmings, surprise parties, and donation visits, are planned and discussed; and if any cynic should dare to suggest a doubt as to their propriety, "he is our pastor," is a full and sufficient answer to all objections and objectors. But how is it with the teacher when first placed in a position, that more than any other requires the active sympathy and hearty cooperation of all with whom he is connected? not the experience of nintey-nine out of every hundred, that they are obliged to contest every inch of the ground, not only with the scholars in the schoolroom, but with the parents out of it? And when they have finally conquered a peace, how are they then regarded, with confidence and sympathy, or with alienation and distrust? I am not inquiring as to what has been the case in individual instances with some popular teachers. The question has reference to the rule and not to its exception; and I am confident that this opinion will be sustained by the testimony of the great majority of our profession. I will not ask you, however, to compare our calling

with the ministry, with medicine, or with the law. Let any one of our number to-day leave the duties of the school-room, to become the merchant of a country village, the cashier or teller of a bank, the superintendent of a cotton-mill, or the treasurer of a rail-road company, and how will his position in society be affected by the change? Would he be anywhere less cordially welcomed than before? Would he be regarded with any less honor, receive any fewer tokens of the confidence and respect of the community in which he lived? Or would he be the gainer, rather, in all these particulars? I will not answer for you, let the convictions of individual judgment, experience, and observation, answer for These views are intended to apply principally to public school teachers; for as it is more aristocratic to send pupils to a private school, so it is regarded, I believe, as much more honorable to teach one.

I would not, however, be understood as finding any fault with the position which is usually assigned to our calling. I care not to discuss the point whether it be right or wrong. My only object has been to show the falsity of the view which is usually entertained in regard to it.

V. Extravagant expectations in the Community in regard to what Teachers and Schools should accomplish.

It will not be necessary, I trust, to go into an argument, or to present any facts to prove the existence of these expectations. Reports of committees,

educational journals, public lectures, and the columns of the newspaper, might be cited as authority. These expectations are naturally founded upon the improvements which are supposed to have taken place in education. But they are extravagant and unreasonable, because the real improvements in the apparatus and modes of instruction, have been greatly exaggerated as respects their practical effect on intellectual culture; while many supposed reforms have proved to be of no value at It is true, that by the help of machinery, one man may now perform the labor of ten; but I have heard of no invention by which the quickness or the capacity of the mind can be increased in any such ratio. What Euclid said of Geometry more than two thousand years ago, may be said with equal truth of all branches of knowledge to-day: There is no royal road to learning. Education does not consist in pouring knowledge into the mind. True education is the cultivation of the intellect, the discipline of the mental powers, and from the nature of the mind itself, that discipline must be the result of individual application, with but comparatively little assistance from other minds or from extraneous objects. "In all circumstances," said Daniel Webster, "a man is, under God, the maker of his own mind. The Creator has so constituted the human intellect that it can grow only by its own action, and by its own action it must certainly and necessarily grow. Every man must, therefore, in an important sense, educate himself. His books and teachers are but helps, the work is his. A man

is not educated until he has the ability to summon, in an act of emergency, all his mental powers in vigorous exercise, to effect his proposed object. It is not the man who has seen most, or has read most, who can do this; such an one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man who can boast merely of native vigor and capacity. The greatest of all the warriors that went to the siege of Troy, carried the largest bow, not because he had most strength, but because self-discipline had taught him how to bend it." Such was the opinion of one of the greatest and best disciplined minds of this, or of any age; its correctness will be acknowledged by all.

Large, commodious, and well furnished rooms are highly desirable, are attractive to the child, and promote the physical comfort and well being of all: yet it does not follow that a pupil can commit or understand a lesson in Arithmetic or Grammar, any better in such a room, than in one of less pretensions. Apparatus, also, to illustrate principles and facts in Natural Philosophy and Astronomy is now considered indispensable in every well ordered school; and yet the child, who by the help of diagrams alone, gets a clear idea of the movements of the solar system, of the cause of eclipses, the changes of the seasons, and the difference in the length of days and nights, is better disciplined and therefore better educated, than one who obtains the same knowledge by the help of an orrery or tellurion.

Many changes, also, which have been made in text-books and methods of teaching, have turned out to be no great improvements after all. Grammar is generally regarded by children as having been specially designed for their torment; and they deem it anything but sinful to call down curses on the head of him who first invented it. But the millenium began with these children several years ago. The philosopher's stone was one day discovered and honored with the name of Analysis. A 'royal road' was opened to one branch of knowledge at least. The dull, mechanical routine of parsing was to be discarded at once and forever, as a relic of the barbarous age. Instead of the simple noun and verb, we were favored with the dignified subject and predicate; and the homely adverb and adjective gave way to the classic adjunct and modifier. It is now several years since children were first put over that course, and if we may rely upon oral testimony, as well as their slow progress, and limping, awkward gait, it may be safely affirmed that that road has been found as hard to travel as any other. Let me not be misunderstood; I approve of analysis in the study of language, as in that of everything else; and more or less of it should enter into the recitation of every lesson in that department. But I believe the common form, or any form, may be made just as dull, mechanical, and lifeless, as the veriest routine of parsing that was ever adopted. Nay more; so far as analysis itself is concerned, I believe that the problems in Colburn's Intellectual Arithmetic may be, and often are, taught in as mechanical a manner as any branch whatever. My position, then, is this; that the revolution effected in teaching Grammar, was bloodless, harmless, and comparatively worthless.

Within a few years, also, a great change has been wrought in the method of teaching Geography. It is now settled beyond all dispute, that our fathers knew nothing of the science or the proper method of teaching it. That part of the subject technically called physical Geography, is the only one now regarded as having any claims upon our attention. On the extreme western border of the State which bounds my own on the west, is to be found the grandest cataract in the world. If a child impressed with the idea, that towards the south must necessarily be down on a map, should tumble the waters of the Niagara up that awful precipice into Lake Erie, he would bring everlasting disgrace upon himself, his teacher, and his school. If the mistake were made at an examination or on any public occasion, it would very likely find its way into the next "report" or the nearest newspaper, accompanied with appropriate comments on the method of instruction adopted in that school. But for the same pupil to be ignorant of the capital of that State, or of its chief city, would be rather commendable than otherwise; because forsooth, an earthquake may sink the one, and the next legislature may remove the other; and it is now held to be a shameful waste of time to learn any facts in Geography that are liable to change. It is readily admitted that many principles in this department, are important, are easily understood, and serve to make the study more interesting and more intelligible to the child. Physical Geography, therefore, should have a place with mathematical and political, but it should be in connection with them and not to their exclusion.

If, however, any comparison is to be instituted as to the relative importance of these divisions, I would ask why a knowledge of the manners and customs, the form of government, the religious belief and the mode of worship, of any country, is not as interesting, as useful, and in every respect as important, as a knowledge of its highlands and its lowlands, its declivities and its basins, the course of its rivers, and the direction of its mountainchains? As has just been stated, many facts in physical Geography are simple, and perfectly within the comprehension of the pupil; but others depend on principles in Natural Philosophy and Chemistry, that are not understood or studied even for years. The child who does not comprehend some of the most common phenomena of nature, - the formation of dew, for example, the gathering of drops on a tumbler filled with iced water, or the sprinkling of a floor on a hot day, to lower the temperature by evaporation, - is expected to understand the whole theory of winds and currents, to know and to be able to explain why one country is subject to constant or periodic rains, and why another is a rainless waste. In reference to this department, then, I say," A place for everything, and everything in its place."

But is it asked, have there been no improvements in education? Has nothing been done to compensate for the large increase in the annual expenditure for educational purposes? Before giving a direct answer to these questions, it may be replied generally, that it is a very fallacious as well as unjust criterion, to judge of the degree of improvement by the amount of expense. This is as true of many other subjects as it is in relation to schools. great part of the difference is due to the increased refinement and progress of the age. Thousands of dollars are now expended in the erection and fitting up of school-houses, where only hundreds were spent a few years ago. But is not the same thing true of dwelling-houses, churches, and all classes of buildings, public or private? The wages and qualifications of teachers have also been greatly increased; but the same may be said of every calling in life, and well is it for us, if we have kept pace in both respects with the progress of the age.

But there has been an improvement and that in the right direction. Twenty or twenty-five years ago, there might have been found in almost every district, some few pupils, who would rival, perhaps surpass, any that can now be found in our largest and best schools. But they were the exceptions, and not the rule. They received almost the whole attention of the teacher, studied a variety of branches, and made rapid advances in all; while the great majority received little attention, studied little, and learned almost literally nothing. Now, the case is quite different. By the help of black-boards, outline maps, philosophical apparatus, more competent instructors, graded schools, and a better classification, the larger part of our pupils may now be made to comprehend, what only the brilliant and favored few understood before; and all may, and I think a fair proportion do obtain, what we technically call a good English education. This, then, is the improvement which was needed, and which has been, to a reasonable degree, accomplished; that the great body of children are so instructed as to fit them for the proper discharge of the duties of life.

I do not flatter myself, Ladies and Gentlemen, that the views presented in this lecture will meet with entire or general approval. They were not calculated for this meridian alone, or for any other in particular. They are the result of some thought, some observation, and some personal experience; they are honestly entertained, and they have been frankly expressed. I have, however, no pride of paternity in them, no desire, if they are false, to "make the worse appear the better reason." My only object is the truth, and if my positions are wrong, no one will be better pleased or more thankful than myself, to have their falsity exposed. Perhaps the picture which has been drawn of the teachers' duties and position is too darkly shaded. I hope it may be so: I would gladly believe that my own experience is at variance with that of my fellow teachers; that their paths have been strewed with flowers, and they permitted to pluck the roses without the thorns.

In this, however, we all agree, that the work in which we are engaged is a noble one, and worthy of our highest efforts. Mediocrity here, is absolute failure; nothing should satisfy us short of entire success.

"Rest not! calmly wait;
Meekly bear the storms of fate,
Duty be our polar guide —
Do the right, whate'er betide!
Haste not — rest not — conflicts past,
God shall crown our work at last."

LECTURE III.

THE STUDY OF ENGLISH IN AN ELEMENTARY COURSE OF EDUCATION.

BY R. P. DUNN, OF PROVIDENCE, R. I.

"Now in the yere of our Lorde 1385," wrote John de Trevisa, the translator of Higden's Latin Chronicle, "in all the grammere scholes of Engelonde, children leaveth Frenche, and constructh and lerneth in Englische." This formal academic recognition of the English tongue, implied in its association with the antiquated Latin and the alien French, was hailed by this patriotic scholar, as an evidence of the regard which it had won from the rulers and the scholars of the realm, and a pledge of its permanence and future cultivation. It gave promise that the vernacular speech already heard in the courts of law, and soon to be heard also in the halls of parliament, though as yet rude and harsh, would, in the hands of loving students, in due time, gain precision, richness, and harmony; and associated with the national life, acting upon it, and in turn acted upon by it, would lend itself

to all the uses of a varied literature, and to all the needs of daily intercourse. Trevisa's philological labor and earnest hope, like that of many another benefactor of man, only tended to render him use-A hundred years only had passed away less. before that language he sought to popularize had, through study and cultivation, become so changed, that the honest chronicler himself had to be modernized by Caxton in order to render him intelligible. But in the meantime the innovation he approved and welcomed had ceased to be an innovation, and had become an established custom. The English tongue had gained an undisputed footing in the schools. It cannot, however, be said that the progress in the study of English, which began with that short but decided step in the 14th century, and has kept pace in some measure with other improvements in education, and especially with literary culture, has left nothing to be desired in this particular. It is true that the chronicler of this age may say, " Now in the year of our Lord 1857, in all our grammar schools children learn English," yet the kind and the degree of attention . paid to it do not render unnecessary an earnest plea for its more thorough and extended study in a course of elementary education.

A large proportion of those who present themselves for admission to college, and a far larger number of those who engage in mechanical or in mercantile pursuits, show a lamentable ignorance of English. We boast of a more general education than our mother country, but it may be doubted

whether a commission established among us for examining candidates for civil service, would not have to report deficiencies at once more distressing and more amusing than those exposed in the recent report of the British commission for the examination of aspirants to office. In the course of two years, out of 2686 who were examined, 830 were rejected; and of these, 780 were deficient in that department unequalled in difficulty in any other European tongue, and therefore most severe as an elementary test, - Orthography. It would be interesting to turn over the 24 folio pages of this report which contain specimens of misspelling, and to see how ingenious ignorance has experimented in the permutations and combinations of letters, so as to present "six false spellings of 'Ecclesiastical,' seven of 'grievances,' and fourteen of 'Mediterranean.'" I suspect there are few teachers whose experience cannot furnish parallel instances of deficiency in this department. If such gross ignorance exist in respect to the mere rudiments of our tongue, universal and thorough culture in the higher branches of English study can hardly be expected.

Most of those who leave our schools are not indeed ignorant of the technicalities of grammar. They know the names of the parts of speech, recognise and classify the words met in their reading, and can parse a sentence with tolerable correctness. The readiness with which they can recite the express language, and even give you the number, of any of the rules of syntax, shows that they have not neglected the task-work of grammar. Those best instructed do more; they can analyze an English sentence according to the prescribed forms and order of that process. They can lay the finger on subject and predicate, and point out an element of the first, the second, or the third class. But beyond this mere technical mechanical knowledge of English grammar, their attainments do not Even their acquirements do not seem to have become completely assimilated to their mental constitution; they have not been made their own; they have not become a part of them. The analytic process has rarely been balanced by the synthetic. Many who are skilled in taking a sentence apart, are not equally skilled in putting one together; and some will explain a mode of construction with all the formidable array of rules and etymological technicalities, and commit a barbarism or a solecism in the very terms of their explanation. All their training, whatever it may have been, has not developed that nice rhetorical instinct which controls and determines the propriety, and harmony, and rhythm of a sentence.

It were a fruitless attempt for the examiner to push his inquiries into the remoter region of derivation, of synonymy, and of verbal criticism. Here he would but drop his bucket into empty wells. I will not do any educated youth the injustice of supposing him ignorant of the main facts of the Saxon occupation of Britain, and of the Norman conquest, but I have found many a one ignorant of the origin of his native tongue, and of the peculiar

influences under which it acquired its present form. The cases are few in which the pupils of our schools are able to distinguish the elements of our national speech, to point out the sources of its strength, of its grace, of its various fitness for the uses of poetry, of oratory, and of philosophy. They have not been trained to discriminate between the shades of meaning in different words, between the relative force of a Saxon and a Norman or a Latin vocable, between one form and structure of a sentence, and another which to an unpractised ear appears equally good. And more than this, they have not left the scene of their earlier training with any affectionate reverence for the tongue which they speak, and for the great masters of thought and expression who have entrusted to its keeping their most precious ideas. Some standard English work degraded to a text-book for parsing may have given them a sort of familiarity with a few of the choicer words of our literature, but the only association which most school boys have with the "Paradise Lost," or the "Essay on Man," is that the "mighty line" of the one, or the finished rhythm of the other, has furnished an illustration of the fact, that the verb must agree with its subject nominative in number and person.

On these manifest and acknowledged deficiencies, I would therefore found a plea for a more thorough and extended study of the English Language and Literature.

Let me not in urging this plea be suspected of undervaluing classical training, or of wishing to rob the Latin and the Greek tongue of that time and attention which is demanded for the English. I only ask for it, at least, an equal share in our study and in our love. It is indeed becoming fashionable here and there in this so called practical and progressive age, and especially in this industrious and thrifty country, to disparage the study of the classics, and to ask in true mercantile phrase, "What is it all worth?" It is urged that the world has outgrown the ideas and principles of pagan Greece and Rome, that though the divine must be able to translate his Greek Testament, the physician must be competent to understand the terms of his science, and to write a Latin prescription, and the lawyer attain to the interpretation of a musty statute, the merchant, the mechanic, the man of leisure, is really none the wiser or the better fitted for practical life, for the hours spent over Xenophon or Livy, over Horace or Homer. English is said to be enough for Englishmen and their descendants; or if any other tongue be studied; let it be that which shall enable them to traffic with German emigrants for land warrants in Kansas, or buy cigars and sugars from our future countrymen, the hidalgos of Havana.

Against this narrow utilitarian view, let us as English scholars protest. Let it be granted that Christianity and its attendant civilization have rendered valueless many of the lessons of wisdom and policy in the Dialogues of Plato, and the Annals of Tacitus; that Greek society as it lives on the page of Thucydides, or Roman corruption as

it is painted in the Satires of Juvenal, cannot guide one amid the schemes of Pennsylvania Avenue, or the trickeries of Wall Street, - those old masters of the severe, the simple, the beautiful in form and manner, are nevertheless worthy to be our masters The more vigorous and impulsive our age, the more does it need to be chastened by the restraints of a more sober past. The more active and enterprising our modern mind, the more constantly and the more closely does it need to be brought and held in contact with the most perfect models of propriety and of taste. The youth with all his restless impulse and untamed energies cannot afford to surrender the influence emanating from the example of severe simplicity and dignified elegance offered by his venerable sire. No, while we indulge our English spirit and cultivate our English speech, let us still revere, and study, and imitate the imperishable literature of Greece and of Rome. But while we thus render unto Cæsar the things which are Cæsar's, let us not fail to give unto our own tongue, and the priceless treasures of intellect which it transmits, that which is its due. Let its etymology, embodying as it does ancestral history and the annals of national progress, be studied with all the thoroughness with which our pupils learn the peculiarities of a Greek dialect, or the force of a Greek particle. Let those niceties of construction exhibited by our most elegant writers, be investigated and explained with all that reverential love so often shown for the subtleties of a Latin subjunctive, or the roundness of a Ciceronian period; and in the illustration of the wondrous richness and power of our English speech, let Chaucer and Shakspeare, Spenser and Milton, Bacon and Burke, be all—yes, more than all,—that Homer and Æschylus, Virgil and Cicero, Plato and Demosthenes, have been to our classical students.

I have asked for the English tongue an equally thorough study with the Latin and the Greek. I would go further, and would plead in its behalf for a study more thorough and more extended. For there is a sort of patriotism in such a study of one's native tongue. I need not here discriminate between the Englishman and the Anglo-American, for they who speak the same language are more truly one than they who live under the same laws. Now if ignorance of the history and the constitution of his nation be unworthy of any citizen, much more is ignorance of the national speech, which so often, - and especially in our case, - is so intimately associated with that history and that constitution. He is not indeed equally related to the two, - the history and the speech. He receives a knowledge of the former, honors and obeys the laws and customs whose formation it records, but has individually only a small share in their modification. Not so with the latter, - the national Silently and imperceptibly it helps to form his character. Its words, as he acquires them, determine the trains of his thought, the complexion of his feelings; they become to him realities; they are elements in his personal life. "A man," says Archdeacon Hare, "should love and venerate his native language as the first of his benefactors; as the awakener and stirrer of all his thoughts, the frame and mould and rule of his spiritual being; as the great bond and medium of intercourse with his fellows; as the mirror in which he sees his own nature, and without which he could not even commune with himself; as the image in which the wisdom of God has chosen to reveal itself to him." His life re-acts upon the language. It reflects itself with its virtues and its vices, its tastes, aims, pursuits, in the national household words. It colors them, distorts them, elevates them, depresses them, rejects them, as names of things which no longer exist.

It is thus that our English language comes to us, alive with all the thoughts and aspirations and purposes of those who have gone before us. noble stream bears upon its bosom the varied products of the periods through which it has held its course, and within its depths it rolls along those golden grains which have been yielded up by those dim and distant heights to which our remoteness forbids us access. By that love of freedom, which in every English heart proves itself akin to the untamable Saxon spirit that survived years of Norman oppression; by that grace and refinement in speech and manner among us, which savors of the chivalry and courtesy which crossed the channel in the train of the conqueror; by that power of speculative thought and philosophic expression possessed by the countrymen of Scotus and of Bacon, - we are pledged to the reverence and the

study and the cultivation of a tongue whose elements associate it, and them who now employ it, with so brave and chivalrous and thoughtful a past. For as Trench says in his " English Past and Present," "The love of our own language, what is it in fact but the love of our country expressing itself in one particular direction. If the great acts of that nation to which we belong are precious to us; if we feel ourselves greater by their greatness, summoned to a nobler life by the nobleness of Englishmen who have already lived and died, and bequeathed to us a name which must not by us be made less; what exploits of theirs can well be nobler, what can more clearly point out their native land and ours as having fulfilled a glorious past, as being destined for a glorious future, than that they should have acquired for themselves, and for those who come after them, a clear, a strong, an harmonious, a noble language? For all this bears witness to corresponding merits in those that speak it, to clearness of mental vision, to strength, to harmony, to nobleness in them that have gradually formed and shaped it to be the utterance of their inmost life and being."

The young scholar should be taught that such a history is embodied in our daily speech; that such glorious memories of freedom, of high purpose, and earnest progress live ever in the words and idioms most familiar to our lips; and that the duty of revering and prizing and loving and cultivating the language of his fathers rests upon every one who

speaks

"the tongue
That Shakspeare spake; the faith and morals holds
Which Milton held."

But with the exception of a few technicalities of grammatical analysis, constituting the most irksome and least interesting task of the schools to which it gives its name, our boys and girls are suffered to pick up their knowledge of English, as they can. It is expected that those who are born to speak English will insensibly and inevitably become good English scholars. It is assumed that the habit of hearing and speaking, and reading English, which begins in the nursery, and is followed through every subsequent stage of life, will give all the requisite knowledge of the tongue, and all needed skill in the use of it. But, as it has been well observed by Professor Shedd, in his admirable Essay on "The Method and Influence of English Studies," (Bib. Sac. April, 1856,) "The objection that meets us whenever we recommend the analytic study of a vernacular tongue, viz: that we are recommending a superfluity, inasmuch as the mother tongue is imbibed with the mother's milk, vanishes the moment we remember that the purpose of study, in nearly all instances, is to substitute a clear knowledge for an obscure one. There is meaning and truth in the Platonic dictum, that learning is reminding. One of the principal processes in mental cultivation consists in acquiring a distinct perception of that by which we are spontaneously, and therefore unreflectingly, influenced or actuated. What the common mind sees as in a glass darkly, the educated mind sees face to face."

This neglect of thorough English training, founded on the assumption that the requisite knowledge will be insensibly acquired, often appears conspicuously in classical students. They have learned Latin grammar and Greek, not with, but instead of, English. When examined, they often attempt to apply the terms and the rules for construction, which they have learned, to the idioms of their native tongue. As might be expected in a case where the languages are not cognate, or very similar, the attempt is not always successful. So long as the general principles of grammar are applicable, they find themselves perfectly at home; but in presence of a form or a construction which is peculiarly English, they must confess themselves strangers upon their native soil. Not seldom is the examiner met with the reply, "I have studied Latin grammar, but I have forgotten, or 1 have never learned, English."

The large amount of time which such students have been made to devote to the ancient languages, the difficulty of their study, and the exclusive praise they have heard given to their poetry and their eloquence, often leads them to undervalue the more familiar and easier English. They pride themselves on the superior difficulties and dignity of their pursuits as classical students. They fancy that the prize for mental discipline can be gained only by students of a dead language, and that English study, even when thoroughly pursued, will but ill repay the attention given to it.

The corrective for such erroneous views and the

remedy for such defective practice are to be found in the patient thorough etymological and rhetorical study of English, - such as I have hinted at in its comparison with classical studies. Take, for example, one of the more finished passages in Shakspeare's plays: Mark Antony's funeral oration in Julius Cæsar, as it illustrates the principles of persuasion, at the same time that it exhibits the author's mastery of English speech, may serve for a study. Let the circumstances in which it is supposed to have been delivered, the motives which prompted it, and its real as well as its professed aim, be clearly set forth. Let the successive steps of the crafty orator be traced and pointed out, - the professed simplicity and ingenuousness, - the disguised intention, - the profound respect for the murderers, claimed by the friend of Cæsar. Let the rare wisdom of the indirect description of Cæsar's greatness, and of his claims on the popular regard, and the irresistible power of a restrained and suppressed emotion be indicated, and let the gradual and unerring conquest won over the prejudices and the hostility of the excited hearers be signalized. Then when the views and the plan of this masterly speech have been fully comprehended, and a deep interest in it has been awakened, descend to the study of par-Weigh carefully the structure of the sentences; point out the increased weight, power, and effect given by the chosen collocation of the words. Try other forms of expression, and show how wisely and skilfully genius and art have selected the fittest order. Proceed then to the study of the

words themselves. Trace each to its etymological source. Unroll the history which many of them involve. Unfold the associations with which many of them are invested. Point out the changes of meaning and of force through which they have passed, and illustrate their various use by successive writers. Call up their synonyms. Show the shades of difference in their meaning. Tell what determined the preference of one to another, and illustrate the effect of substitution. Conduct the analysis so that the richness and the power of our language in the hands of this, its greatest, master shall be fully and clearly exhibited. Let every golden thread in this fabric be noted, and the magic skill with which all are interwoven be displayed.

This study will be found to present no despicable difficulties even to the most expert philologist. It will reveal to him, in our most familiar words and idioms, a richness and a power never before suspected; and if he have any just and worthy pride of country and of birth, it will save him from the reproach of disloyalty to the spirit and the speech of his fathers.

It is, however, only by thorough study that this accurate knowledge can be gained, and that the power which it gives can be acquired. It is to be gotten, not merely by his listening to the idiom of the people, and noting the conversation of educated men, but by his carefully tracing to their early source the individual words he is wont to speak and to read. The use of language with which he is familiar even in a refined and cultivated home,

- much less in one making no such pretensions, will not alone ensure it. He must learn also how those words have been used age after age by the great thinkers and writers of his race, while English institutions were gaining form and firmness, and English speech was acquiring power. He must know, if possible, not by that process of exclusion frequent among classical scholars, which assigns to a Saxon origin every word not manifestly Greek, or Latin, or French, but by the intelligent light of a clear derivation, how the words he employs were first used; how much of the spirit and life of subsequent ages passed into them; what nice distinctions have been established by the scholarship and the unerring instincts of later writers; and what beauty and power belong to a word that is "fitly spoken."

This study, to be prosecuted with the greatest advantage and to be attended with the best results, must be pursued in youth. The verbal memory which it demands is then strongest, and most easily cultivated. By the very ordinances of Providence, childhood is the season for learning words. The vocabulary of manhood is then mainly formed and determined. No teacher of Rhetoric can have failed to notice how much a pupil's diction is affected by his early advantages. A youth who comes from a household where good English is spoken, and where a refined literary taste presides over the language of the nursery and the play-ground, seldom fails to speak and write with propriety and even elegance. The grammar

school should do for every scholar what the highest and best home training does for a favored few. It should teach him right words, and with the manifold influences of precept, example, and earnest impulse, develop in him that delicate susceptibility to strength and beauty and rhythm, which shall instinctively shun a barbarism or an impropriety, and with unerring hand put the "proper words in their proper places."

The period of youth is, moreover, the season for forming those habits of discrimination for whose exercise language affords one of the most appropriate fields. Of course they can be matured only by increasing years, but for this they need to be early formed. Our young students of Latin and Greek in some measure acquire them. Their classical teachers explain and illustrate by fitting citations the force, the beauty, and the aptness of certain expressions. I covet for our English pupils a similar training. I would see them greater proficients in the synonymy and the syntax of their native tongue, than in the forms and idioms of a dead and foreign language.

The study need by no means be dry and uninviting. It were dishonoring it to let it be so to any who are old enough to pursue it. Into what treasures of thought and expression may it lead! Chaucer offers his manly English sentiment, his nice observation and picturesque description, his keen humor, to illustrate the infancy of our language. The speech of our fathers in the noblest period of their literary history, —the fiery manhood, at once of

our race and of our language, — presents itself on the page which preserves the philosophy of Hooker, the wisdom of Bacon, the eloquence of Taylor, the sublime vision of Milton, the myriad-mindedness of Shakspeare. The easy, graceful, and elegant use of which our tongue is susceptible can be learned in the balanced couplets of Dryden and of Pope, and the familiar essayists of the age of Queen Anne; while its scarcely impaired picturesqueness, and even increased precision, appear in the poets of the last half century, in which industrious journalism and criticism at least have shown its undiminished vitality, and its almost inconceivable versatility.

The association of this thorough etymological and grammatical study with the attentive perusal of these masterpieces of our literature cannot fail to make it attractive. It must beget and develop an affectionate reverence for these mighty names. It will tend to produce a sound critical taste. It will nurture a worthy pride in what is truly English in thought and in speech, and with indissoluble bonds will knit the youthful scholar to the wise and eloquent, the great and good, who have gone before him.

It may be objected that the training for which I am pleading belongs properly to a rhetorical course in college; that there is no place or time for it in the curriculum of the grammar school; and, moreover, that only a small proportion of teachers are competent to conduct it.

I would fain elevate the teacher's standard of instruction, and set before him higher and higher ideals. I would have his English grammar and English reading lessons, instead of being an uninteresting routine and task, cost him hours of preparatory thought and study, and make him linger over the pages of Latham and of Richardson, of Klipstein and of Bosworth. Let the teachers themselves become learners, and they will find their reading and grammar lessons invested with an interest and an influence which belong to no other department of study. Dean Trench, in his "Study of Words," and his "English Past and Present," has shown us all what a field for thorough culture and golden harvest has long lain neglected all around us.

It is true that the order of studies, and the kind of instruction given in our grammar schools, leave all such training as I have described to the hand of the college professor. It is against this very course that my remarks have been directed. Many a boy comes to college when it is too late to begin with advantage this thorough discipline. Many ineradicable vicious habits of expression have been formed by him; a false critical taste has been indulged; sometimes corrupt models have been allowed to usurp the place which belongs of right to the simple and severe ideals which the diligent study of his own literature would have enabled him to form. So that a college course is spent mainly in rooting up weeds and false growths, instead of developing the germs and nourishing the healthy plants which have been started by an assiduous and proper early culture.

But whether such training be or be not possible and advantageous in college, it is obvious that if it be begun in the school, it will greatly promote the influence and the success of the kindred course in the higher institution. The classical course of a University would fail to accomplish its design, were its pupils so ill prepared as are the majority of our English scholars. It would require to be perfected by a course which should accomplish that which it now effects. Now, however, it finds its students generally well trained in the elements of its appointed studies, and leads them to higher attainments; while the English course, in most instances, leave its pupils just at the point where it ought to have received them in charge.

Where a youth does not enjoy a collegiate education,—as is the case with all the girls and most of the boys in our common schools,—no later training compensates for this deficiency in the earlier. He goes forth with this imperfect and superficial culture which has been described, ignorant and destitute of that which might have been to him an instrument of power and a source of joy forever.

In a few of our schools, the experiment of giving such English teaching has been made with success. Their students ere they enter college are grounded in Anglo-Saxon, and in the history of their native tongue. Their aspirations, tastes, and accomplishments bear witness to the advantages of such culture. I would that the practice were universal. I read with envy Coleridge's reminiscences of that

training which gave him his wondrous power and precision of speech; and I wish that all our boys had masters like Bowyer of Christ's Hospital. "He made us," says Coleridge in his Biographia Literaria, "read Shakspeare and Milton as lessons; and they were the lessons, too, which required most time and trouble to bring up so as to escape censure. I learned from him that poetry even that of the loftiest, and seemingly that of the wildest odes, had a logic of its own, as severe as that of science, and more difficult, because more subtle, more complex, and dependent on more and more fugitive causes. In the truly great poets he would say there is a reason assignable not only for every word, but for the position of every word."

When shall the walls of all our grammar schools echo teachings of such a spirit and of a similar thoroughness? Not until then shall we have in the very instincts of our youth a pledge that the speech we inherit shall, amid the manifold evil influences of the present age, retain its purity and its power. Not until then shall we see a style, whose inflation and ornament only conceal poverty or want of thought, appeal in vain to the admiration and imitation of a severe and discriminating public. Not until then shall our authors acquire that finish and perfection of expression, which have been attained by the masters of our tongue. Not until then will the English language receive its due from those whose minds it forms and enriches, and to whom it is the most glorious part of their inheritance.

LECTURE IV.

SELF-CULTURE AND SELF-RELIANCE.

BY J. W. BULKLEY, OF BROOKLYN, N. Y.

MR. PRESIDENT, GENTLEMEN AND LADIES:

Perhaps in the whole compass of our language there cannot be found in any two monsyllables, an expression so full of meaning, so significant of such grand results, as in the self-relying expression, "I Will."

What great achievements, what important discoveries in science, art, and nature; what deeds of mercy, what errands of love; what god-like devotion in performing the self-denying and self-sacrificing duties devolved upon man, in prosecuting the mission of life, may not be referred to this expression, as the exponent of the purpose of a noble soul, ever ready to do or die in the accomplishment of an important end.

History is full of illustrious examples of our position, that "where there is a will there is a way." It has been well remarked, that "the great differ-

ence between men, between the powerful and the feeble, the great and the insignificant, is energy and invincible determination."

These directed towards proper objects, gain respect and consideration among all classes of society. But a man may have energy without determination; may be always employed without accomplishing any useful end, simply because his energies are not directed to a single point. When, however, a man possesses both of these qualities, with a well balanced mind, he carefully weighs all, and gives to each its proper consideration. Having marked out his course, with a single eye he pursues it. No time is lost in hesitation and wavering. He turns not to the right, nor to the left; a step once taken is not retraced; confident of the right, he goes ahead. His countenance is indicative of the integrity and purpose of his soul; his position being defined, is maintained with due deference to the opinions and feelings of others; but with inflexible regard to the truth. In the course of such a man, there is a moral sublimity, which commands the attention, and secures the respect of all who observe or know him.

Here is self-reliance; self-trusting, without selfsufficiency; he is inflexible, but not obstinate; prompt, but not rash.

It is a wise provision of Providence that this life shall be one of discipline. The necessity that exists for labor both bodily and mental, is undoubtedly a great blessing, contributing alike to the happiness and highest good of man. True, it was pronounced as a punishment for disobedience; that "in the sweat of thy brow shalt thou eat bread." Still, he who passed that sentence, is,

"From seeming evil, still educing good:"

Therefore labor, in the present state, cannot be regarded as a curse, but a blessing.

Labor is necessary to the full development of our powers; and the trials and sterner duties of life, to a well regulated mind, not only impart a cheerful aspect, from the fact that they are duties, but give a higher zest to seasons of leisure and rest.

On this point, the late Sir Robert Peel, in an address to the students at the Glasgow University thus speaks: "Do I say," says he, "that you can command success without difficulty? No; difficulty is the condition of success. Difficulty is a severe instructor, set over us by the supreme ordinance of a parental guardian, and legislator, who knows, better than we know ourselves. He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial."

Discipline, Trial, Endeavor, all are parts of the education of man. The world in which man has his temporary home, is so constructed that development is effected only by these, and similar instrumentalities. Man cannot be entirely passive to the influences about him. He is trained by resistance. Discipline is in its very nature severe, but every power and faculty in man requires it. Nothing in mind

ence between men, between the powerful and the feeble, the great and the insignificant, is energy and invincible determination."

These directed towards proper objects, gain respect and consideration among all classes of society. But a man may have energy without determination; may be always employed without accomplishing any useful end, simply because his energies are not directed to a single point. When, however, a man possesses both of these qualities, with a well balanced mind, he carefully weighs all, and gives to each its proper consideration. Having marked out his course, with a single eye he pursues it. No time is lost in hesitation and wavering. He turns not to the right, nor to the left; a step once taken is not retraced; confident of the right, he goes ahead. His countenance is indicative of the integrity and purpose of his soul; his position being defined, is maintained with due deference to the opinions and feelings of others; but with inflexible regard to the truth. In the course of such a man, there is a moral sublimity, which commands the attention, and secures the respect of all who observe or know him.

Here is self-reliance; self-trusting, without self-sufficiency; he is inflexible, but not obstinate; prompt, but not rash.

It is a wise provision of Providence that this life shall be one of discipline. The necessity that exists for labor both bodily and mental, is undoubtedly a great blessing, contributing alike to the happiness and highest good of man. True, it was pronounced as a punishment for disobedience; that "in the sweat of thy brow shalt thou eat bread." Still, he who passed that sentence, is,

"From seeming evil, still educing good:"

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should remain undeveloped, or undisciplined. Our physical energies, our propensities, our ideas, our sentiments, all should be brought under the yoke. Our whole life is a process of education; we should be "ever learning."

It was the opinion of Pestalozzi, an opinion which is steadily gaining ground, that education of some kind should begin from the cradle. Whoever has watched with any discernment, the wide-eyed gaze of the infant at surrounding objects, knows very well, that education does begin thus early, whether we intend it or not; and that these fingerings and mouthings of everything it can lay hold of, these open-mouthed listenings to every sound, are the first steps in the series which ends in the discovery of unseen planets, the invention of calculating engines, the production of great paintings, or the composition of symphonies and operas. This activity of the faculties from the very first, is spontaneous and inevitable.

The infant in its mother's arms receives its first lessons. By her smile or frown, impressions are made upon its soul, never to be effaced. Her joyous words and sweet lullaby inspire confidence and soothe to rest. Her boisterous manner, rude speech and angry tones, they too, find their way to its young and delicate heart, and produce their legitimate fruit. And so on, from the cradle to the grave, life is the great school, and all things surrounding are its teachers. Every moment, under all circumstances and in all places, lessons are imparted and attainments made. Upon our being are stamped these laws, Activity, Growth, Progress.

Coleridge has well said, "There is no standing still with the mind; if a man is not rising upwards to be an angel, he is going downwards to be a devil." All the education that has ever been in the world, is the result of self-determination, self-training, and self-reliance.

Energy and decision of character, that will enable us to grapple with difficulties, are most important; still, they may be directed towards improper objects, or the end sought may be pursued with an improper spirit. The motive, alone, must ever be the moral criterion of judgment and action. There is, in reality, a very great difference between ambitious projects, pursued with a view to self-aggrandizement, or popular applause, and a nobler struggle under adverse circumstances, springing from a desire of honorable independence, or the higher motive, of the public good.

Witness on the one hand as an illustration of this idea, Napoleon, in pride and ambition of heart, in his Herculean efforts to bring all Europe to bow to his sceptre. He dethrones kings, subverts empires, and floods a continent with blood and tears; but meets a righteous retribution on the field of Waterloo, and finally, in inglorious exile, on a foreign isle, bows before his last enemy, the conqueror of us all,

"Unwept, unhonored, and unsung."

On the other hand, Washington, with ardent love for his country, and a self-sacrificing spirit, obedient to her call, coming forward, with great diffidence in his own powers, but satisfied of the integrit r should remain undeveloped, or undisciplined. Our physical energies, our propensities, our ideas, our sentiments, all should be brought under the yoke. Our whole life is a process of education; we should be "ever learning."

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In the case of both the individuals alluded to, there was self-reliance, and self-education. In the course of each, untiring devotion to the objects of their pursuit was manifest. But how different their aim! How wide their end!

The prominent traits of character peculiar to Napoleon and Washington are found in embryo, in the boyhood of these men. That this is not peculiar to them, we have abundant testimony in history, and in our own experience and observation.

The general idea embraced in the terms Self-Culture, Self-Knowledge, Self-Improvement and Self-Reliance, is that to which I would respectfully call your attention.

If there be one subject that we should understand in its length and breadth, and to which all our energies should bend, it is this. It is a sentiment inspired by nature, it is the dictate of reason, it is the voice of wisdom, speaking to us in the revelations of Heaven. It is inwoven with all to which we can aspire or hope to rise.

"Man is his own star; and the soul that can Render an honest and a perfect man, Commands all light, all influence, all fate; Nothing to him falls early or too late. Our acts our angels are, or good or ill, Our fatal shadows, that walk by us still."

This sentiment appeals to us as men, bearing the image of God, and prompts us to noble deeds, in every relation of life.

It tells us that the grandeur of our nature, if we will properly improve it, turns to insignificance all outward distinctions; that our powers of knowing, feeling, and loving, of perceiving "The True, the Beautiful, and the Good;" of knowing God, of acting on ourselves, on external nature and on our fellow-beings; that these are glorious prerogatives, which distinguish man, and that to them there are no assignable limits. It reminds us that we have within that which shall survive the "Wreck of matter and the crush of worlds;" and that while with cultivation we may attain our most perfect development, without it we shall ever remain besotted in ignorance, without beauty or worth; never reflecting the glorious light that Heaven is pouring around us.

It impresses upon us the idea that we have something to do for ourselves; that knowledge and wisdom do not spring from mere intuition; that we are not simply receptacles into which the lore of the schools may be poured and received by us without effort; that we are to reflect, as well as hear or read; to ponder upon what is presented to us; to think and judge for ourselves, and decide what is valuable

and receive it; what is worthless, and reject it. Books, lectures, social intercourse, appeals from without, &c., these may rouse us to action, when, without them, we might have slumbered forever, unconscious of our own capacities; but if we rely on them alone, they will be worse than useless; if we indulge the idea that they are to carry us forward, instead of rousing us to go ourselves, we shall not advance; if we do not digest what they afford, thus incorporating it, like food in the body, thereby promoting our mental and moral growth, we shall famish and die. If we depend upon any extraneous means or aids without the exercise of our own powers, we shall find to our sorrow and disgrace, that they are like broken reeds, upon which if we rely they will fail. This will be the inevitable fate of the timid, the irresolute, and those who want self-reliance. The truly Representative man is one who is ever learning from all, and everything about him; still, he thinks his own thoughts, and gives utterance to the convictions of his own heart, with an independence that stoops not to call any man Master.

"The self-education to which he should be stimulated by the desire to improve his judgment, requires no blind dependence upon the dogmas of others, but is commended to him by the suggestions and dictates of his own common sense."

A writer in the North British Review furnishes us with the following thoughts on this subject: "It cannot be too earnestly insisted upon, that in education, the process of self-development should be

encouraged to the greatest possible extent. Children should be led to make their own inferences. They should be told as little as possible, and induced to discover as much as possible. They should be put in the way of solving their own questions. To tell a child this, and to show it that, is not to teach it how to observe, but to make it a mere recipient of another's observations; a proceeding which tends to weaken rather than to strengthen its powers of self-instruction; which deprives it of the pleasures resulting from successful activity; which presents this all-attractive knowledge under the aspect of formal tuition; and which thus generates that indifference and even disgust with which its lessons are not unfrequently regarded. On the other hand, to pursue the natural course, is simply to guide the intellect to its appropriate food; to join with the intellectual appetites their natural adjuncts; to induce by the union of all these an intensity of attention which insures perceptions alike vivid and complete; and to habituate the mind from the very beginning to that practice of self-help that must ultimately follow."

Again; "Making education a process of selfevolution, has other advantages. In the first place, it guarantees a vividness of permanency of impression, which the usual methods can never produce. Any knowledge which the pupil has himself acquired, any problem which he has himself solved, becomes by virtue of conquest, much more thoroughly his, than it could else be. The preliminary activity of mind which his success implies, the

concentration of thought necessary to it, and the excitement consequent on his triumph, conspire to register all the facts in his memory, in a way in which no mere information heard from a teacher, or read in a school-book, can be registered. Even if he fail, the tension to which his faculties have been wound up, insures his remembrance of the solution when it is given, better than half a dozen repetitions would. Observe again, that this discipline necessitates a continuous organization of the knowledge he acquires. It is in the very nature of facts and inferences, assimilated in this normal manner, that they successively become the premises of further conclusions, the means of solving still higher questions. The solution of yesterday's problem, helps the pupil in mastering to-day's. Thus the knowledge is turned into faculty, as soon as it is taken in, and forthwith aids in the general function of thinking; and does not lie merely written in the pages of an internal library learned by rote. Mark, farther, the importance of the moral culture, which this constant selfhelp involves. Courage in attacking difficulties, patient concentration of the attention, perseverance through failures; these are characteristics, which this system of making the mind work for its food, specially, produces. That it is thoroughly practicable to carry out instruction after this manner, has been often demonstrated. Our position is confirmed by Fellenberg, who says, that 'the individual, independent activity of the pupil, is of much greater importance than the ordinary busy officiousness of many who assume the office of educators." Horace Mann says, that, "unfortunately, education amongst us consists too much in *telling*, not in *training*."

Marcel remarks, that "what the learner discovers by mental exertion, is better known than what is told to him."

Humanity has progressed solely by self-instruction; and that to achieve the best results, each mind must progress somewhat after the same fashion, is continually proved, by the marked success of self-made men. Those who have been brought up under the ordinary school-drill, and who have carried away with them the idea that education is practicable only in that style, will think it hopeless to make children, to any extent, their own Teachers. If, however, they call to mind, that the all-important knowledge of surrounding objects, which a child gets, in its early years, is got without help; if they will remember that the child is self-taught, in the use of its mother tongue; if they will estimate the amount of that experience of life, that out-ofschool wisdom, which every boy gathers for himself; if they will mark the unusual intelligence of the uncared-for, as shown in all directions, in which the faculties have been tasked; if farther, they will think how many minds have struggled up unaided, through hosts of obstacles; they will see it to be a not unreasonable conclusion, that if the subjects be put before him, in right order, and right form, any pupil of ordinary capacity will surmount his successive difficulties with but little assistance.

Who indeed can watch the ceaseless observation, inquiry and inference going on in a child's mind, or listen to the acute remarks it makes, on matters within the range of its faculties, without perceiving that these powers which it manifests, if brought to bear systematically upon any studies, within the same range, would readily master them without help? This need for perpetual telling is the result of our stupidity, not of the child's. We drag it away from the facts in which it is interested, and which it is actively assimilating of itself; we put before it facts far too complex for it to understand, and therefore distasteful to it; finding that it will not voluntarily acquire these facts, we thrust them into its mind by force of threats and punishment; by thus denving the knowledge it craves, and cramming it with knowledge which it cannot digest, we produce a morbid state of its faculties, and a consequent disgust for knowledge in general; and when as a result, partly of the indolence and stolidity we have brought on, and partly as a result of unfitness in its studies, the child can understand nothing without explanation, and becomes a mere passive recipient of our instruction, we infer that education must necessarily be carried on thus. Having by our bad method induced helplessness, we straightway make it a reason for our method. Clearly, then, the experience of such men cannot rationally be quoted against the doctrine we are defending. And whoever sees this, will see that we may safely follow the method of nature throughout; may, by skilful ministration, make the mind self-developing, in its later stages as in its earlier ones; and that only by doing this can we produce

the highest power and activity.

Again, self-knowledge, of all knowledge, is the most indispensable. To know ourselves is the first step towards becoming wise. We look too much on that which is on the surface; outward appearances too often satisfy; of the internal we know but little, simply because it is not studied.

How many, alas, live and die ignorant of their own powers, and strangers to themselves. But if we will be wise, we shall examine ourselves, to find in what we are deficient, and cultivate and improve the whole man. A knowledge of ourselves leads to improvement. Before this is perfected there must be self-government. This implies power to subdue the will, control the judgment, fix the attention, direct the thoughts, and restrain the feelings. He who thus rules his own spirit has conquered himself; and a glorious victory it is, but not often achieved. He who has no fixed rule, whose habits are irregular, is at the mercy of every wave, and continually in danger of shipwreck.

Having power to control ourselves, a symmetrical development of character will crown our efforts in self-improvement. Having the mastery, we shall be able more and more to conform to a higher standard, making every attainment the foundation of farther progress and greater perfection.

Again, let us look for a moment, more particularly, at those departments of our nature to which Self-culture may be applied.

In order to proper and successful culture, great care and diligence are requisite; there must be constant attention and a careful application of all the necessary means to secure the end. Hence, the necessity of a knowledge of all those laws that pertain to our being. The body, the tabernacle of the soul, must receive attention, or it suffers, and in this, the mind sympathizes The body acts as the minister of the soul, in carrying on its intercourse with the world. Every organ has its appropriate office, every vein may become a channel of comfort, every sense an inlet of joy, every nerve a source of pleasure; all of which was designed by the All-wise Creator to act harmoniously, in obedience to the behests of the soul. And yet how often is this subject forgotten and neglected, and the idea ignored, that for the violation of any natural law the penalty must be paid. We live and act much as we list, and this, too, when the law with its terrible sanctions stares us in the face. We know that pure air is essential to life and health, and yet we carefully exclude it from our apartments, and suffer our children to be shut up in close rooms, where this element is not to be found, except in a very impure state. We know that the digestive system requires simple and nutritious aliment. and at regular periods, for our comfort and health: and yet we eat and drink anything and everything we please, without reference to time or quantity, as if our stomach were one vast devouring mælstrom. into which everything might be swept with impunity. We know that an early, rapid, and healthy physical development cannot be perfected simultaneously with a normal mental development; but, notwithstanding this fact, from pride of parents in having a superior child or of teachers in having a smart scholar, the child is forced through a hotbed process of development; subjects of study beyond his years must be taken up, more books than he can well carry must be studied, all his time must be spent with these, and then his mind stimulated with a feverish excitement by frequent exhibitions of his uncommon powers and attainments. It is by such violations of the laws of our being, that many of our children are doomed to draw out a miserable existence, unfitted for the conflicts of time, and in the morning of life consigned to an untimely grave. Thus are fond hopes blasted, many hearts wrung with anguish, and the world deprived of the talent which, properly educated and trained, might have blessed mankind. I think that all must agree with me, that physical health is not only one of the greatest blessings, but that without it we cannot even hope to find a well-trained and healthy mind. It has been truthfully said, that "If the mind which rules the body, ever so far forgets itself as to neglect or trample on its slave, the slave never forgets or forgives the injury; but at some time will rise in fearful retribution, to smite and sting its oppressor."

Truly it is a superhuman effort, "to cultivate the mind and soul in all their faculties and powers, if the body which contains them is suffering in anguish or lying in ruins." Under such circumstances self-culture is utterly impossible.

But let us look more particularly at the intellectual part of man, in relation to self-culture. Man differs from the lower animal creation, in that, he is a thinking, rational being. He was made for thought, intelligence, and endless growth. He has an instinctive desire for knowledge, and under proper influences, thirsts for it, and cannot be satisfied, till he has slaked his thirst in its living streams. He has learned that "Knowledge is power," that it is so by enabling him to economize his strength, to bring inferior beings into subjection and cause them to do his pleasure, to make the elements contribute to his ends and subserve his purposes. It gives him not only power but influence, and in the use of it, his happiness and that of others may be promoted.

Knowledge acquired, merely, is powerless; simply the food for the mind. The mind filled with facts, is little better than the storehouse filled with lumber, that requires the hand of the skilful architect to fashion and form into the beautiful palace. So knowledge, quickened by thought, enables us not only to receive, or acquire, but to weigh, compare, reason, and "inwardly digest," for ourselves. There is a great difference between him who merely knows, and him who thinks. The one is mostly a passive recipient, and looks only at particular facts and details, and there rests satisfied; here is no self-culture, no self-reliance.

The other uses all his facts as the foundation, simply, of higher and nobler truths. Man, when time was young, was as familiar with the fact, that

a body unsupported falls to the ground, as was Newton, when in 1666, by the fall of an apple, he was led, by reasoning from the particular to the general fact, to the grand idea, that gravitation was the universal bond that preserves the harmony and unity of the universe.

One reads history, for instance, simply for the interest that attaches to the subject, or the charm thrown about it by the writer; he is interested, it may be, talks about and forgets it. Another reads and compares actions with events, traces the causes of conduct, investigates the springs of action and the effects; the tendencies of society and their results, and from his own observation arrives at a legitimate deduction. Such a mind takes in its comprehensive grasp the several parts as one whole, and thus acquires the habit of rising from particular to general principles and universal truths. We should gather knowledge everywhere, at every step, not for storage, but use. Thus will the mind become enlarged, and liberalized. Here no limits are set, an infinite progression is before us. There is nothing so elastic as mind; like imprisoned steam, the more it is pressed, the more it rises to resist the pressure; the more we demand of it the more it performs. Unlike the mechanical powers, friction does not wear it out, nor weaken its energy, but makes it clear, bright, and strong; it is not exhausted, but strengthened by its own efforts. Left to idleness and inaction, like the sleeping Damascene sword, it will rust in its scabbard. But bring it into exercise, task it to the utmost, and it will rise, and as it rises, gather strength; upward and onward will be its course; ever-increasing in power, enlarging its sweep, searching every avenue of truth; tracking the earth, scaling its mountains, exploring its hidden recesses, crossing its seas, and diving into their depths, flying through the heavens, counting the stars and calling them all by name, ever searching for the foot-prints of the Creator; and then in view of the few discoveries it has made, and its own littleness, humbly and reverentially bowing before the Infinite, exclaiming, "Lo! these are but parts of thy ways!" "In wisdom hast thou made them all!"

"Wisdom and knowledge, far from being one,
Have ofttimes no connection.

Knowledge, a rude unprofitable mass,
The mere material with which wisdom builds,
Till smoothed, and squared, and fitted to its place,
Does but encumber what it seemed to enrich.

Knowledge is proud that she has learned so much,
Wisdom is humble that she knows no more."

But we must not rest here in the work of selfimprovement. The moral and religious elements require the most careful self-culture. The development of our physical nature, without these, may produce the noble animal, graceful in form, majestic in movement, and lordly in bearing. But with all these, he is not far removed from the beasts that perish.

If our training be simply that of the intellect, its intelligence may be perverted, only to blight and destroy.

"Talents angel-bright, if wanting worth,
Are shining instruments, in false ambition's hand,
To finish faults illustrious, to give infamy renown,
And clothe crime in an angel's garb."

·Victor Cousin, the scholar, the philosopher, and the legislator, in his remarkable report on the Prtissian school system, addressing the French minister of Public Instruction, the Count de Montalivet, says: "Thank God, sir, you are too enlightened a statesman, to think that true popular instruction can exist without morality, and true morality without religion. Christianity ought to be the basis of the instruction of the people. Let our popular schools then be Christian." "We must make moral science, which is of far higher importance than physical science, and a knowledge of the arts, our main object. Religion is in my eyes the best, perhaps the only basis of popular education. I have never seen good schools, where the spirit of Christian charity was wanting."

That there is a tendency the very opposite of this, can easily be proved. It will not be denied, I think, that the tendency of the age is to exalt talent, scientific acquirements, and literary accomplishments, above virtue and religion. On this point Dr. Channing thus speaks: "The exaltation of talent, as it is called, above virtue and religion, is the curse of the age. Education is now chiefly a stimulus to learning, and thus men acquire power without the principles which alone make it good. Talent is worshipped; but if divorced from rectitude, it will prove more of a demon than a god!"

It is in view of considerations like these, that we should cultivate with all diligence the moral feelings, and the religious sentiments, as our guides to truth,—the perfection and glory of our nature. With these heaven-implanted principles in our hearts, well developed and perfected by self-culture, according to the principles laid down in the Gospel by the great Teacher, we should go forth, in his spirit, only to bless. Our hearts thus inspired, our countenances would be radiant with something of that light, which beamed forth from the face of Moses when he came down from the Mount, after his memorable communion with his Maker.

Coleridge thus speaks of the powers of self-discipline and communion with Heaven: "An hour of solitude in sincere and earnest prayer, or the conflict and conquest over a single passion, or subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty, and form the habit of reflection, than a year's study in the schools without them."

In this, we find nothing of the spirit of the gloomy and morose ascetic, but the very opposite. He who is governed by such principles, and he only, is prepared to enjoy fully the works of Nature and Art, and in their enjoyment to share with those around the sweets which he enjoys. With a soul pervaded by this spirit, he ascends the rugged mountain, and there amid its grand surroundings holds communion with Nature. He descends into the valley, and rejoices in beholding the rich and fruitful field, and the yellow grain,

ready for the sickle, and the grateful song of the harvest-home of the reaper. He beholds the beautiful flower garden, in which Nature and Art combine to delight the senses, and refine and elevate man. He hears the sweet voice of the birds in their hymn to the Creator, the lowing of the cattle upon the hills; the gurgling stream, the roaring torrent, the thundering water-fall; and the stormy wind, which in its course prostrates the stately forest; nor less the gentle breeze which whispers in the tops of the trees. Old Ocean too, with its voice of many waters speaking out, in tones of awful sublimity, of the power, wisdom and goodness of the Creator. Nor less do

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great original proclaim."

These and like contemplations fill the mind of the devout worshipper of Nature with awe, gratitude, and love. Through these he is led up to Nature's God, before whom he bows in adoration.

These principles, the result of a moral and spiritual self-culture, will enable us to walk through Nature, with grace in our step, heaven in our eye, and every action will be full of love. In art too, there is room for the cultivation of the same powers. In the halls of music, the studio of the sculptor, and in the gallery of the painter, delight, profit and improvement may be found. In the commingling scenes of social intercourse, where virtue holds her sway, where all is lovely and of good report, may

be found, not only that which humanizes, but spiritualizes our natures.

But while we draw these influences from Nature, Art, and social life, let us ascend to a higher source, a purer fount, and draw from the Bible, that inexhaustible source of all good. This is full of sympathy with all that tends to refine, elevate and bless, in every path and all the relations of life. With this book for our guide, and conscience on the throne, our search should be for truth and duty, as for hid treasure. "This is profitable, not only for the life that now is, but for that which is to come." "He that seeketh findeth."

Here we find the problem of the nature and destiny of man solved. Here is revealed the immortality of our being, and the necessity of preparation for its full enjoyment in another and better state. Here is unfolded the idea of God, his being and perfections. 'Tis here that the good spirit draws us to reverence, love, and obey him; to hunger and thirst after his righteousness, and assimilate to his character. Here we learn how to bless others, and obtain the blessing; here, in short, we learn of the true nature of progress, and how to attain it.

Never does man exhibit so much of the nobility of his nature, and the god-like character of the attributes of his mind, as when engaged in this work of self-culture, and devoting every power thus perfected, to the service of Him who made him, endowed him with talents, and said unto him, "Occupy till I come."

When benevolence reigns in our hearts as a

living principle, glows in our looks, breathes in our words, and lives in our conduct; when principle regulates our actions, and our plans not only embrace the world, but take hold on eternity; then may it be said in truth, that our efforts at self-culture and self-reliance have not been in vain. Such a path is before us; upon it we may enter, in all of its departments there may be progress, in all self-culture, because in all there is capacity for growth. In it we may continually ascend, rising with a holier ardor, a swifter progress, and diviner energy forever. Carlyle thus speaks on this point: "Wouldst thou plant for eternity, then plant deep, into the deep faculties of man, his fantasy and his heart; wouldst thou plant for a year or day, then plant into his shallow faculties, his self-love and arithmetical understanding." "Soul must catch fire through a mysterious contact with living soul. Mind grows not, like a vegetable, by having its roots littered with etymological compost; but like a spirit by mysterious contact with spirit; thought kindles itself at the fire of living thought."

Here let us glance at some of the means of selfculture. We must not simply believe that it is our duty, that it is possible; but we must feel it, and with all the heart resolve on entering upon the work. If we imagine there is a lion in the way, that it is impossible; the work will not be begun, much less accomplished. We must in the true spirit of faith and self-reliance believe it possible; that we are equal to the work, and that it has its foundation in our nature; and having been accomplished by others, it may be by us. When we feel that it is a reality, and no Utopian dream, and that progress may be made to the very end of our being, then have we taken one step in the right direction. We need faith in our own powers, and the possibility of their growth; faith in the power of human effort, and self-reliance on these powers; faith in God that he will lend us aid, and give wings to the soul, that we may rise to a holier region, breathe a purer atmosphere, and with a keener vision catch glimpses of higher perfection and more exalted glory.

Not only so, we must feel that our influence, usefulness, and happiness are all involved in this principle; that without self-culture we must evergrovel; that with it, we may be what we choose. It is a wise saying of the philosopher, that "if man neglecteth himself, if he forgetteth the mighty spirit and the god-like soul within him, he stoopeth himself from the converse of angels, to the insects of a day, and the brutes that perish." Again, we must resolve on the accomplishment of our object. " Resolution is omnipotent." Without it, even with the best external aids, man is comparatively powerless: possessed of it, even the weak become mighty. If he find the right path, he will walk in it; if not, like Napoleon in his celebrated passage of the Alps, he will make one. The man who thus resolves, has by his very resolution overcome his greatest difficulty. He who resolves upon the idea of selfculture, will find that his resolution has become a living fire within him, lighting up his path and

prompting to self-improvement. This resolution removes difficulties, finds means, imparts courage, gives strength, and like the cloud by day, and pillar of fire by night, leads him nearer and nearer to the consummation of his cherished hopes. But the work cannot be accomplished at once. Patience and perseverance are indispensable to success. It is a law of the universe that small things are the mere elements of the great. Dr. Johnson once said to Boswell, "There is nothing, sir, too little for so little a creature as man. It is by studying little things, that we attain to the art of having as little misery, and as much happiness as possible."

Lord Bacon says, that "he who cannot contract his mind as well as dilate it, wants a great talent in life."

But a greater than Johnson or Bacon has said, "He that is faithful in that which is *least*, is faithful also in much."

The acorn does not spring in a day, to the towering oak; no, upon it the rain must descend, the sun pour his rays, the seasons revolve, years roll around and the storms descend, ere its roots strike deep into the earth, and its giant branches spread out, as if in defiance of the blasts of heaven. The coral reef is the product of the insignificant polyp; from its secretions is formed the strand upon which the mariner has been shipwrecked, and which byand-by becomes the fertile island, and the habitation of man. Let no man despise the day of small things. In this is the secret of success.

The idea that we are men, and bear the image of

our Maker, should prompt us to feel we are rational and immortal beings, and of more value than the material universe. When it shall have been destroyed and passed away, we shall still live on, and our acts here, produce results that shall endure while we have being. Another means of self-culture is in the intercourse of superior minds. On these we must not depend; it is not to think their thoughts, or speak their words, but to arouse, stimulate and inform ourselves. Through books, we may hold communion with the wise, good, and great, of all lands and all ages. They live in their works, their voices echo through all time the thoughts they breathed. We too often forget that the spirits of Newton, Shakspeare, Bacon, Locke, and others of by-gone days, may be called up, not by the jugglery of the spiritualist of the present day, but in their works, may we hold converse with these master spirits of the mighty dead. In this, we do not of necessity adopt their views by the sacrifice of our own private judgment, but receive the light and the truth, and reject all that does not commend itself to our own deliberate judgment. We should strengthen our own reason by that of others, but never blindly bow to them, however exalted their position, high their talent, or great their reputation for learning.

We must not tolerate the idea that self-culture is the work of the schools, or books and studies merely; no, far otherwise. It is a work to be prosecuted everywhere and under all circumstances. Every condition of life is full of the means of progress, every day presents a new chapter for our study and improvement. Our business, reading, social intercourse, political and other relations, our joys and sorrows, friends, and no less enemies; the varied aspects of Nature, all in diversified form, present to us the elements and means of self-culture. self-development and growth. Our digestive system receives a great variety of food; this passes through various processes, some of which nature rejects as useless, and converts the rest into that which promotes growth and life. 'Tis thus with the mind; in the true spirit of improvement, it receives that which is presented to it, the good becomes its food, upon which it grows and goes on towards perfection, while it "casts the bad away."

But we can never attain to the highest and most complete mental development, unless we have respect to our religious nature. Man is a religious being; things of sense do not satisfy him; he aspires to something higher, nobler and enduring. This he finds in Christianity; and this viewed simply as a system of philosophy, is infinitely superior to all others in unfolding the best principles of self-culture and self-improvement.

No other so clearly shows our defects, or exhibits so complete a standard; affords such perfect rules and means of improvement; points out its true ends, and inspires by such motives. No other so harmonizes with reason and conscience and all our best affections, and contributes, as this does, to our aid. By it we are encouraged not to be weary

in well-doing, and sustained in all our efforts at improvement, and borne on, from victory to victory. By it we are trained for the greatest usefulness here, and the highest perfection of our character, and for glory, honor, and immortality, in the Heavens, where, though perfect in nature and degree, we shall still, from our ever-expanding natures, be improving forever.

This noble, pure, and heaven-born philosophy is the only one worthy of our nature, and alone adapted to the perfect development of all our pow-Imbued with its spirit, we shall never be satisfied, until we attain the entire perfection of our being. Having just views of our own nature and relations, the spirit of self-culture will become strong and powerful, and ever growing within us. We shall never be satisfied with the present, but ever looking upward, reaching forward, and pressing onward to that which is before. Difficulties we may meet, and obstacles encounter, but these shall not discourage, they shall be overcome, and the efforts put forth, in surmounting them, shall give us new strength and greater power for other trials This philosophy sheds light on the darkest path, and enables us to see the end from the beginning; it makes the crooked ways straight, and the rough places smooth; it assures us of the sympathy of the wise and good, and above all, of our Father in Heaven, in all we attempt for our own improve. ment, for the good of others, and his glory.

What encouragement do these considerations

present! and how should they inspire the true spirit of SELF-CULTURE AND SELF-RELIANCE!

"Culture's hand
Has scattered verdure o'er the land;
And smiles and fragrance rule serene,
Where barren wild usurped the scene.
And such is man—a soil which breeds
Or sweetest flowers, or vilest weeds;
Flowers lovely as the morning's light,
Weeds deadly as an aconite.
Just as his heart is trained 'twill bear
The poisonous weed, or flow'ret fair."